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CHARAK-SUTRASTHANA



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PREFACE

We are happy to present to our esteemed readers an English translation of the *Caraka*[1]*-saṁhitā* together with a critical exposition based on Cakrapāṇi Datta's *Āyurveda-dīpikā*. The terms '*Āyurveda*' consists of two words, namely, '*Āyus*' and '*Veda*' meaning 'the Science of Life'. It is traditionally considered as a supplement to the *vedas*. According to the *Caraṇa-vyūha*, this is an *upaveda* of Ṛgveda. Both *Caraka*[2] and *Suśruta*, however, consider this as an *upaveda* of the *Atharvaveda*.

Text :

Some of the ancient texts on *Āyurveda* are not yet available. Among the extant texts, the *Caraka-saṁhitā* by Agniveśa, the *Suśruta-saṁhitā* by Suśruta and the *Aṣṭāṅga-hṛdaya* by Vāgbhaṭa are recognised as *Bṛhattrayi* or the '*Great Trio*'. Of these three, Caraka is considered to be the most authoritative inasmuch as it represents an authentic thesaurus of the various aspects of this science, with special reference to the fundamental principles of medicine. The following *śloka* furnished towards the end of this work aptly describes the significance of this work :

चिकित्सा वह्निवेशस्य सुस्थातुरहितं प्रति ।
यदिहास्ति तदन्यत्र यन्नेहास्ति न तत्क्वचित् ॥

(*Siddhi* 12:53-54)

"The methods of treatment prescribed by Agnivaśa are meant both for the healthy (for the maintenance of their positive health and prevention of diseases) and patients (for the cure of their ailments). Whatever is mentioned in this work is available elswhere and things not mentioned here are not to be found anywhere else".

3. This work is studied and referred to by the physicians, teachers, research workers and students of *Āyurveda* all over

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1. Nirnaya Sagar Press, Bombay, 3rd Edition, 1941.
2. तत्र चेत प्रष्टारः स्युः—चतुर्णामृक्सामयजुरथर्ववेदानां कं वेदमुपदिशन्त्यायुर्वेदविदः ?········ तत्र भिषजा पृष्टेनैवं चतुर्णामृक्सामयजुरथर्ववेदानामात्मनोऽथर्ववेदे भक्तिरादेश्या । (*Sūtra* 30:2[illegible]-21)

the country and abroad. Several commentaries were written on this work, and it was translated into almost all regional languages of India and also of some other countries like Ceylon, Nepal and Burma.

Branches :

4. *Āyurveda* has eight[1] specialised branches. They are :—

I. *Kāyacikitsā* or internal medicine

II. *Śālākya* or treatment of diseases of the organs in the Head and Neck.

III. *Śalyāpahartṛka* or extraction of foreign bodies through surgery etc.

IV. *Viṣagara-vairodhika-praśamana* or management of conditions caused by natural and artificial poisons.

V. *Bhūta-vidyā* or the treatment of Psychic-diseases caused by the demoniac seizures.

VI. *Kaumāra bhṛtya* or the management of the child.

VII. *Rasāyana* or the administration of elixirs for the maintenance of youth and prevention of old age.

VIII. *Vājikaraṇa* or the administration of aphrodisiacs.

5. All these eight branches deal with the prevention and cure of diseases and morbid conditions in their respective specialised fields.

Sections :

6. The *Caraka saṁhitā* contains 120 chapters. The number '120' appears to bear some significance inasmuch as the other two among the 'Great Trio' also contain 120 chapters excluding, of course, *Uttaratantra* of the *Suśruta* which appears to have been added to it at a later stage. Other two important classics on *Āyurveda*, viz. *Kāśyapa-saṁhitā* and *Bhela-saṁhitā* also contain 120 chapters each.

7. These chapters in the *Caraka* form parts of the following eight *sthānas* or sections :

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1. *Sūtra* 30:28

I. *Sūtra-sthāna*—dealing *inter-alia* with fundamental principles governing the science of life-both for the maintenance of health and prevention as well as cure of diseases. This contains thirty chapters.

II. *Nidāna-sthāna* — dealing with etiology, pathogenesis and diagnosis of diseases. This contains eight chapters.

III. *Vimāna-sthāna*—dealing with the principles governing the bodily factors that cause diseases as well as the principles governing the drugs and medicaments with curative values. This contains eight chapters.

IV. *Śārīra-sthāna* — dealing with the principles governing the birth and death of living beings. This contains eight chapters.

V. *Indriya-sthāna* — dealing with prognostic signs and symptoms. This contains twelve chapters.

VI *Cikitsā-sthāna*—dealing with the treatment of diseases. This contains thirty chapters.

VII. *Kalpa-sthāna* — dealing with formulary for administering emesis, purgation, enemata and inhalation therapies. This contains twelve chapters.

VIII. *Siddhi-sthāna*—dealing with principles governing the administration of elimination therapies. This contains twelve chapters.

8. The *Sūtra-sthāna* is again sub-divided into seven *catuṣkas* (quadrates) each consisting of four chapters dealing with identical topics. These *catuṣkas* are as follows :—

I. *Bheṣeja-catuṣka* or the quadrate on drugs (from 1st to 4th chapters).

II. *Svastha-catuṣka*—or the quadrate on regimens for the maintenance of health (from 5th to 8th chapter)

III. *Nirdeśa-catuṣka* or the quadrate on (various) instructions (from 9th to 12th chapters).

IV. *Kalpanā-catuṣka*—or the quadrate on description of diseases (from 13th to 16th chapter).

V. *Roga-catuṣka*—or the quadrate on description of diseases (from 17th to 20th chapter).

VI. *Yojanā-catuṣka* or the quadrate on administration of various therapies (from 21st to 24th chapter), and

VII. *Annapāna-catuṣka* or the quadrate on diet and drinks (from 25th to 28th chapters).

Added to this are two separate chapters (29 and 30th). Such divisions into quadrates are not found in other sections of this work.

9. The division of C. S. into eight sections is based on the distribution of topics dealing with specific aspects of the fundamental principles and the applied therapeutics. Contents of each section are again explained below :—

1. *The Sūtra-sthāna* deals with the origin and propagation of *Āyurveda*, the *mahābhautika* composition of the universe, their relationship with the composition of the human body with special reference to the *dhātus* or the basic tissue elements of the body. The composition of the drug and the mode of drug action are also described here. Various attributes of food ingredients including method of preparation and effects of food ingredients on the human body are also described. Also the fundamental principles governing the line of treatment and contents of the entire work in brief are furnished. Besides, universality and eternity of *Āyurveda* are explained.

2. In *Nidāna-sthāna* the diagnosis of a few diseases which were perhaps predominant in the age of Caraka is described. In some cases the line of treatment is also furnished.

3. In *Vimāna-sthāna*, some fundamental principles are explained. The chapters in this section mostly deal with the fundamental principles governing the administration of drugs and diet; the etiology of epidemics,

the procedure to be followed for ascertaining the nature of the disease and at the end of this section, guide-lines for entering into debates on various aspects of the 'science of life' are furnished.

4. In *Śārīra-sthāna*, the principles govenring the creation of universe and the human body, embryological developments and the description of organs and parts of the human body are furnished.

5. The *Indriya-sthāna* exclusively deals with the bad-prognostic signs and the fundamental principles governing them.

6. In *Cikitsā-sthāna* management the of healthy persons as well as treatment of diseases are described. The prescriptions deal more with the applied rather than theoretical aspects.

7. The *Kalpa-sthāna* deals exclusively with the pharmaceutical aspects of certain medicinal preparations and their utilisation.

8. The *Siddhi-sthāna* deals exclusively with the various aspects of the classical form of Ayurvedic treatment popularly known as '*pañcakarma*'.

10. Thus, all the eight branches of Ayurveda are dealt with in this work, even though, it is considered to be primarily a work on *Kāyacikitsā*. The branch *Kāyacikitsā* is described in *Sūtra*, *Nidāna*, *Cikitsā*, *Kalpa* and *Siddhi sthānas*. *Śālākya-tantra* is described in the 26th chapter of *Cikitsā-sthāna*. There is a significant statement in this chapter which indicates that the original author or the redactors were conscious of their limitations while dealing with this specialised branch. While describing the treatment of the diseases of the eye the following is stated :—

तेषामभिव्यक्तिरभिप्रदिष्टा शालाक्यतन्त्रेषु चिकित्सितं च ।
पराधिकारे तु न विस्तरोक्तिः शस्तेति तेनात्र न नः प्रयासः ॥

(*Cikitsā* 26:131)

This statement indicates that the author did not intend to go into the details of the surgical treatment of diseases of Head

and Neck, and wished to refer such cases to other specialists. Only the medical aspects of diseases occuring in Head and Neck are described here.

11. The *Śalya-tantra* is of course, described in the 25th chapter of *Cikitsā-sthāna* of C. S. There again the author is conscious of his limitations. He says :

तत्र धान्वन्तरीयाणामधिकारः क्रियाविधौ ।
वैद्यानां कृतयोग्यानां व्यधशोधनरोपणे ॥

(*Cikitsā* 5:44)

Thus, physicians of the *Caraka* school did not perhaps deal with surgical branch. It seems, such cases were referred to the physicians of Dhanvantari School who were considered to be specialists in Surgery.

12. There is a description of different types of poisons representing the 4th branch on Toxicology in 23rd chapter of *Cikitsā-sthāna* of this work. As regards the 5th branch on *Bhūta-vidyā*(demoniac seizure) descriptions are available in 9th and 10th chapters of *Cikitsā-sthāna* and 7th and 8th chapters of *Nidāna-sthāna*. The sixth branch i.e. Paediatrics is explained, among others, in the 8th chapter of *Śārīra-sthāna*. The 7th branch of Geriatrics is dealt within the first chapter (containing four sub-chapters) of *Cikitsā-sthāna*. The last branch on Aphrodisiacs is dealt within the second chapter (containing four sub-chapters) of the *Cikitsā-sthāna*. Thus, it will be seen that all the eight branches of *Āyurveda* are represented in the various sections of the C. S., of course, the main emphasis being on *Kāya-cikitsā*.

Number of verses :

13. C. S. is written both in prose and verse. Some chapters are exclusively in verse except the beginning and the colophon which are invariably in the prose form. The total number of verses and prose paragraphs in each section is given in the statement below :—

Name of the Section		Total number of verses	Total number of prose paragraphs
I.	*Sūtra-sthāna*	1670	283
II.	*Nidāna-sthāna*	103	146
III.	*Vimāna-sthāna*	88	267
IV.	*Śārīra-sthāna*	236	183
V.	*Indriya-sthāna*	381	38
VI.	*Cikitsā-sthāna*	4961	142
VII.	*Kalpa-sthāna*	330	48
VIII.	*Siddhi-sthāna*	649½	52
		8418½ or 8419	1111

The above statement does not include the number of verses contained in almost each chapter under the sub-heading *Bhava*(n)*ti cātra* (total number 332) and *Tatra ślokaḥ*) (Total number 284)

14. In the last chapter of C. S. there is a statement (quoted below) that it contains 12,000 verses/prose paragraphs :—

यस्य द्वादश साहस्री हृदि तिष्ठति संहिता ।
सोऽर्थज्ञः स विचारज्ञश्चिकित्सा कुशलश्च सः ॥

(*Siddhi* 12:52)

The figure, however, does not tally with the number of verses/prose paragraphs actually found in the extant text as given in the preceding paragraph. Can we conclude that about 2000 verses/prose paragraphs originally found in the text are lost of us ?

Meters :

15. The following meters are used in C. S.

1. *Anuṣṭubh*
2. *Indravajrā*
3. *Upendravajrā*
4. *Upajāti*
5. *Vaiṁśasthā*
6. *Indravaiṁśā*
7. *Svāgatā*
8. *Puṣpitāgrā*

9. *Rucirā (Prabhāvatī)*
10. *Kusumita-latā-vellitā*
11. *Viyoginī*
12. *Āryā*
13. *Gīti*
14. *Udgīti*

Title of chapters :

16. The titles of some chapters are based on the first word occuring in the chapters which are also suggestive of its contents. For example, the first chapter of *Sūtra-sthāna* is named as: दीर्घञ्जीवितीयमध्यायम् c. f. the first verse given below :—

दीर्घञ्जीवितमन्विच्छन्भरद्वाज उपागमत् ।
इन्द्रमुग्रतपा बुद्ध्वा शरण्यममरेश्वरम् ॥

(*Sūtra* 1:3)

17. In some other cases, the name of a chapter is based upon the subject matter discussed. For example, the 9th chapter of *Sūtra-sthāna* is named as "खुड्डाकचतुष्पात्". Here the chapter does not start with the words used in the title. This title is suggestive of the contents of the chapter. Titles of 34 chapters belong to the first category and those of the remaining 86 chapeter are of the second category.

Sūtras :

18. Cakrapāṇi in his commentary on *Sūtra* 1:2 has classified the *Sūtras* in C. S. into the following four categories :—

I. *Guru-sūtra* or the statements made by the Teacher (cf. *Sūtra*-4:22)

II. *Śiṣya-sūtra* or the statements or enquiries made by the Disciple (cf. *Sūtra* 4:21)

III. *Prati-saṁskartṛ-sūtra* or the statemets of the Redacctor (cf.*Sūtra* 4:22)

IV. *Ekīya-sūtra* or the statements made by individual scholars (cf. *Śārīra* 6:21)

19. In the C. S. the tradition of describing a topic in the order of (i) *uddeśya* (statement in brief) (ii) *nirdeśa* or detailed expansion of the brief statement referred to above and (iii) *lakṣaṇa* (defini-

tion) is also followed. For example, in the *Caraka* : *Sūtra* 1:28 the following statement is made which indicates only the statement in brief (*uddeśya*)

सामान्यं च विशेषं च गुणान् द्रव्याणि कर्म च ।
समवायं च .. .. ॥

(*Sūtra* 1:28-29)

The applied aspects of each of the topics stated above in brief are further explained in greater detail (*nirdeśa*). '*Sāmānya*' is thus explained as follows :

सर्वदा सर्वभावानां सामान्यं वृद्धिकारणम् ।

(*Sūtra* 1:44)

The term '*Śāmānya*' is further defined (*lakṣaṇa*) as below :—

सामान्यमेकत्वकरं . . . . .
तुल्यार्थता हि साभान्यं . . . . .

(*Sūtra* 1: 45)

Presentation-Seminar :

20. This text is presented in the following three different forms :

1. As the record of proceedings of a seminar or debate.
2. As a dialogue between the teacher and his disciple; and
3. As a narrative of instructions.

There are five chapters in which proceedings of Seminars are recorded. Thirty three chapters are written in the form of question and answer. Some of the chapters belonging to the above mentioned two categories, like the remaining 82 chapters, also contain statements narrating instructions on various aspects of the science.

21. According to *Vimāna* 8:16 debates are of two types viz. (i) *Sandhāya saṁbhāṣā* or Friendly-debate which is participated with a view to ascertain the truth and (ii) *Vigṛhya saṁbhāṣā* or a debate conducted with the whole purpose of defeating the opponent.

22. In the 11th chapter of *Siddhi-sthāna* there is a record of discussions about the best drugs to be used for enema(*Āsthāpana-vasti*). Each one of the chief participants viz. Śaunaka, Vāmaka,

Gautama, Baḍiśa, Kāpya and Bhadraśaunaka mention one or the other drug as the best. But Lord Ātreya, the Chairman of the Seminar, states that each one of the drug mentioned by the Chief participants is effective only in certain specified conditions and so none of them could be considered as the best in all conditions. He,thereafter asserts that *Madana-phala* (*Randia dumetorum Lam.*) is the best drug which can be used for enema with adequate margin of safety in all possible conditions.

23. Similar debates are mentioned in *Sūtra* 10, 12, 25 and 26 chapters. In these debates, the Chairman does not only disagree with the views expressed by the participants, but also reprimands the participants with regard to the way of presentation of facts. (cf. *Sūtra* 10:22)

Contents :

24. At the end of each chapter, contents are given in brief under the caption, "*Tatra-śloka(ā)ḥ.*" All of them are in verse form.

Bhaya(n)ti-cātra :

25. In some chapters, statements made in the prose form are at times summarised again in verses under the caption *Bhava(n)ti cātra*. The following statement, makes it clear that there is no repetition involved.

गद्योक्तो यः पुनः श्लोकैरर्थः समनुगीयते ।
तद्व्यक्ति व्यवसायार्थं द्विरुक्तं तन्न गर्ह्यते ॥

(*Nidāna* 1:41)

26. Similarly statements made both in prose and verses are also summarised in prose (cf. *Sūtra* 1:4, 11:433 and *Cikitsā* 1:4:4) But such summaries are not provided with the caption '*Bhava(n)ti-cātra*'.

Colophon :

27. The colophons invariably give the name of the author, name of the redactor, title of the section, title of the chapter and the chapter number seriatum.

For example the colophon at the end of the 1st Chapter reads as :

इत्यग्निवेश कृते तन्त्रे चरकप्रतिसंस्कृते सूत्रस्थाने दीर्घञ्जीवितीयो नाम प्रथमोऽध्यायः ।

28. In *Kalpa* and *Siddhi-sthānas* and some chapters of *Cikitsā sthāna*(9th to 13th, 15th to 18th, 20th,22nd, 25th to 30th)however, this colophon is given in a slightly different way. For example, at the end of the 9th chapter of *Cikitsā-sthāna* the following colophon is furnished :

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलपरिपूरते चिकित्सास्थाने उन्मादचिकित्सितं नाम नवमोऽध्यायः ।

29. In some such colophons, in the place of '*paripūrite*; the '*sampūrite*' is used (cf. Colophon of *Cikitsā* 18). This indicates that these 17 chapters of *Cikitsā-sthāna* and all the chapters of *Kalpa* and *Siddhi-sthānas* were subsequently added. This is mentioned in the following statement.

अस्मिन् सप्तदशाध्यायाः कल्पाः सिद्धय एव च ।
नाशाद्यन्तेऽग्निवेशस्य तन्त्रे चरकसंस्कृते ॥
तानेतान् कपिलबलिः शेषान् दृढबलोऽकरोत् ।
तन्त्रस्यास्य महार्थस्य पूरणार्थं यथातथम् ॥
(*Cikitsā* 30-289-290)

Medicines :

30 Some compound preparations prescribed for the treatment of various ailments are provided with names. According to the method adopted, these names can be classified into the following categories :

1. Based on the name of the person who discovered the formula e. g. *Cyavana-prāśa* (*Cikitsā* 1:1:62-74)
2. Based on the name of the important drug used e.g. *Āmalaka-ghṛta* (*Cikitsā* 1:2:4-6)
3. Based on the name of the drug enumerated in the beginning of the formula e.g. *Harītakī-yoga* (*Cikitsā* 1:1-76)
4. Based on the therapeutic effect of the formula .e. g. *Bṛṁhaṇī-guṭikā* (*Cikitsā* 2:1:24-32)

5. Based on the dose of the formula e.g. *Tikta-ṣaṭpalaka ghṛta* (*Cikitsā* 7:140-143)
6. Based on the attributes of the drugs used in the formula (cf. above)
7. Based on the number and/or quantity of drugs used e. g. (1) *Aṣṭaśatoriṣṭa* (*Cikitsā* 12: 32-33) (2) *Kaṁsa-harītakī* (*Cikitsā* 12: 50-52)
8. Based on the physical quality of the product. e. g.
   (i) Piṇḍa taila (*Cikitsā* 29:123)
   (ii) *Pītaka-cūrṇa* (*Cikitsā* 26:196-197)
9. Based on the similes on the effect of the drug. e. g. *Gandhahastī-nāmāgada* (*Cikitsā* 23:65-76)
10. Based on the method of preparation e. g.
    (i) *Kṣārāgada* (*Cikitsā* 23: 95-104)
    (ii) *Sahasrapāka balā-taila* (*Cikitsā* 29:119-120)
11. Based on the time of collection of the ingredients. e. g. *Puṣyānuga-cūrṇa* (*Cikitsā* 30:90-95)

31. Terms indicating the methods of preparation are usually suffixed to these names. Terms like *Mahān and* and *kṣudra* indicating major or minor nature of the preparation are also prefixed to these names.

Selection of Texts/Preceptors :

32. In the 8th chapter of *Vimāna* section there is a warning against the selection of wrong text by Ayurvedic physicians. The characteristic feature of a text that should be adopted by the physicians is given in detail. (*Vimāna* 8:3) The qualifications of the preceptor and disciples are also mentioned. According to the *Caraka*, the entire world is a preceptor for the wise, and an enemy for the unwise.

कृत्स्नोहि लोको बुद्धिमतामाचार्यः शत्रुश्चाबुद्धिमताम् ।

(*Vimāna* 8:14)

Influence of Buddhism :

3. The principles of Buddistic philosophy were known to the authors (later) of C. S., for example the *Svabhāvo-parama-vāda* is aptly described in the following verse :—

जायन्ते हेतुवैषम्याद्विषमा देहधातवः ।
हेतुसाम्यात् समास्तेषां स्वभावोपरमः सदा ॥

(*Sūtra* : 16 : 27)

But numerous references to *Ātman* and *Iśvara* go against categorising the work as Buddhistic.

Mantras and Mythological references :

34. Fever is considered to be caused because of the anger of Lord Rudra (cf. *Cikitsā* 3: 15-25 and *Nidāna* 1:35). There are also references to some *mantras* (incantations) to be recited during the preparatinon of medicines (cf. *Cikitsā* 23: 90-94). *Mantras* are prescribed for sexual inter-course so as to get a progeny endowed with good qualities. (cf. *Śārīra* 8:8). *Mantras* for easy delivery are also precribed (cf. *Śārīra* 8:39). In one of the recipes for longevity, Caraka has prescribed *inter alia* the recitation of '*Sāvitrī*' *mantra* and '*Oṁ*' (cf. *Cikitsā* 1:3:9-14)

Psycho-somatic Relationship :

35. Āyurveda in Genral, and Caraka in particular attach considerable importance to the intimate relationship between the mind (mental activities) and the body (physical functions). Any disturbance in the one affects the other and causes diseases. Therefore, both for the maintenance of positive health as well as for cure of diseases, both the mind and the body are required to be kept in proper condition. There is the description of *ācāra-rasāyana* (elixir of regimens) for the maintenance of health (*Cikitsā* 1:4:30-35). Mental activities like worry, grief, fear, anger and sorrow are described as causative factors for indigestion even if wholesome food is taken in proper quantity (*Vimāna* 2:9)

Geographical references :

36. In the *Caraka*, there are references to countries/places like, Vālīka, Saurāṣṭra, Saindhava, Sauvīraka, Pahlava, Cīna, Sūlika, Yavana, Śaka, Aśmaka, Pāñcāla, Kāmpilya, Avantikā and Malaya. It seems these countries/places had some special cultural unity or similarity. Scholars from Bāhlīka etc., are also referred to as participants in the Ayurvedic seminars (cf. para 20-22 above).

Days and seasons :

37. The names of the days are nowhere found in the *Caraka*. On the other hand, there is the description of *Nakṣatras*, aspects of *Śaśin* (Moon), *Karaṇas* and *Muhūrtas* auspicious for starting some work (*Śārīra* 8:35 and *Vimāna* 8:9)

Weights and Measures :

38. In the *Caraka* (*Kalpa* 12:87-97) various types of weights and measures used in Āyurveda are described. This is considered by Cakrapāṇi to be of *Māgadha* type (i. e. those used in Magadha). The following statement in the *Caraka* also substantiates this view.

मानं च द्विविधं प्राहुः कालिङ्गं मागधं तथा ।
कालिङ्गान्मागधं श्रेष्ठमेवं मानविदो विदुः ॥
(*Kalpa* 12:105)

Interpolations :

39. A critical examination of the text shows that some irrelevant statements are perhaps interpolated here-vide *Sūtra* 17:41-44, *Sūtra* 25:48-49, *Vimāna* 7:8-30 and *Vimāna* 3:39-40. Some statements appear to be self contradictory. For examples, in *Sūtra* 26:68 while citing a contrast between the *prabhāva* or specific action of *citraka* and *dantī* the latter is stated to be a purgative; by implication *citraka* is not a purgative. But in *Sūtra* 4:9, *citraka* is included in the group of drugs which are considered to be purgatives. It is not clear whether two different types of *citraka* are intended in the two different contexts. In any case, it is difficult to comment on the authenticity of this or the other text until a critical edition of the *Caraka* is available with us.

Diet :

40. Properties of wheat are described only in brief whereas those of different types of rice are described in detail. This is perhaps because at that time wheat was not used or cultivated in large quantity because of ecological and climatic conditions prevailing then. Some vegetables, food ingredients and food

preparations which are extensively used at present do not find a place in the C. S. while some recipe found in C. S. are not in current use at all. In *Sūtra* 2:33, a recipe is prescribed which is stated to suppress hunger perhaps without producing any weakness.

The following are the ten principles underlying the wholesome diet and its intake (cf. *Vimāna* 1:24-25)

1. The food should be hot.
2. The food should be unctuous.
3. The food should be taken in proper quantity.
4. The food should be taken only after the previous meal is digested.
5. The food-ingredients should not be contradictory in their potency.
6. The food should be taken in a pleasant place with required accessories.
7. The food should not be taken in excessive hurry.
8. The process of intake should not be exceedingly slow.
9. While eating, one should neither talk nor laugh; during this time one should concentrate on eating only.
10. Only such food should be taken which is wholesome to the physical constitution and psychic temperament of an individual.

Authorship :

41. Brahmā is considered to be the original propounder of *Āyurveda*. The order of transmission of the knowledge of *Āyurveda*, as set fourth in the *Caraka saṁhitā* itself, is Brahma→Dakṣa-Prajāpati→the Aśvins→Indra→Bharadvāja→Ātreya Punarvasu→Agnivaśa. Along with Agnivaśa, Bhela, Jatūkarṇa, Parāśara, Hārīta and Kṣārapāṇi also studied *Āyurveda* from Ātreya, and they were also the authors of Āyurvedic Treatises in their respective names. In the text, Ātreya is repeatedly quoted as its original author (*Iti-ha-smāha Bhagavān-Ātreyaḥ*).

42. According to the colophon, Agniveśa, on the advice of his preceptor, compiled this work which was subsequently redacted by Caraka and Dṛḍhabala. The original work of Agniveśa is not available now. Therefore, it is very difficult to ascertain the portion subsequently added, deleted or amended by Caraka. However, it is not too difficult to identify the chapters added by Dṛḍhabala (cf. para 28) The Redactor brings the old text up-to-date by expanding the statements made in brief, and also by abbrevating the prolix (cf. *Siddhi* 12:36). According to this statement, the Redactor has not got the liberty to add any thing on his own which is not in conformity with the principles laid down by the original author.

Ātreya and his disciple Agniveśa :

43. The term Ātreya means the son or the disciple or the descendent of Atri. In the reference available in the *Caraka-saṁhitā*, it is clearly indicated that Ātreya was the son of the sage Atri. He was also known as Punarvasu Ātreya and Kṛṣṇa Ātreya. There were also many other Ātreyas who were authros and teachers of medicine. One Ātreya was associated with the University of Taxila and Jīvaka, the physician of Lord Buddha, was his student. Another person by name Bhikṣu Ātreya was also a teacher of medicine. The sage Atri is quoted often in the *Ṛgveda* and *Atharvaveda* as the seer of vedic hymns. Thus the *Agniveśa-Saṁhitā* was perhaps written under the guidance of the sage Ātreya, some time around 1000 B. C. This is further substantiated by the composition which resembles that of *Śatapatha-Brāhamaṇa* written almost at the same time. The description of the vedic gods and rituals, and absence of the name of Lord Buddha or his philosophical doctrine (except some indirect references), descrip tion of places like Kāmpilya and Pāñcāla, institutions of the systems of seminar for debates on specific topics and absence of the names of week-days further substantiate this view.

44. There is a mention of the name of Agniveśa in the Aṣṭādhyāyī of Pāṇini which indicates that he was anterior to the latter, and the description of Agniveśa in *Śatapatha Brāhmaṇa* further

substantiates the above view. In the *Atharvaveda* while describing the creation of man several parts of the skeleton are carefully and systematically enumerated which has a striking resemblance with the one available in the *Caraka-saṁhitā*.

Legends about Caraka :

45. The term '*Caraka*' is derived from the root 'car' meaning to move about. Caraka propagated his knowledge and gave relief to patients by moving from place to place. There is a fine legend about it mentioned in *Bhāvaprakaśa*, a 14th century work. *Śeṣa* or the serpent god is adored as the embodiment of the knowledge of the *Vedas* including *Āyurveda*. Once he himself came to the earth to enquire about the welfare of the living beings here and found them in a miserable state of health due to the spread of diseases. Being very much moved by the pathetic scene, he himself took birth in the family of a learned sage. He redacted Agniveśa's work and as a peripatetic teacher propagated *Āyurveda* among mankind.

Other sages holding the name 'Caraka'

46. The name 'Caraka' is however held by many sages who are welknown for their specialization in different fields of knowledge. The propagator of a branch of the *Yajurveda* is known as Caraka. In the white branch of *Yajurveda*, Caraka is described as an evil god. In one of the *sūtras* of Pāṇini's grammar, there is a mention of one Caraka. Rudra, in his commentary on *Bṛhajjātaka* has described Caraka as a learned peripatetic physician devoted to the practice of meditation. There is a similar statement in the *Lalita-vistara*. Jayanta Bhatta, in *Nyāyamañjarī* has described Caraka as a perceiver of the efficacy of substances—individually or in their compound form, paying due regard to the variation in locality, season, physical constitution of the patient and the stage of the disease. Alberuni has described the term Caraka to stand for an 'intelligent person'. According to *Kāśikā-vṛtti* a commentary on the *Vedas*, Vaiśampāyana, a disciple of Vyāsa, is known as Caraka. References to Caraka are also available in the Yājñavalkya's commentary on the *Vedas* and

Viśvarūpācārya's commentary on *Yājñavalkya smṛti*. In the Chinese translation of Buddhist *Tripiṭaka*, there is the mention of a physician by name Teḥe-lokia, (that is, Caraka in Saṁskṛta) who was in the court of the King Kaniṣka (100 A.D.) It will be seen from the above that the name Caraka is associated with vedic, post-vedic and even pre-vedic entities. This is either their personal name or the name of the clan or school to which they belong. The propagator of the science of medicine and the redactor of the *Caraka-saṁhitā* appears to be different from them.

Caraka and Patañjali :

47. Cakrapāṇi (11 century A. D.), Vijñānabhikṣu, Rāmabhadra Dikṣita and Bhoja, in their respective works, have mentioned Patañjali as the author of works on Yoga, grammar and medicine. Patañjali is also described in some of these works as the incarnation of Śeṣa. Svāmi-Kumāra, in the beginning of his commentary on the Caraka-saṁhitā, has referred Caraka as an author of works on Yoga and grammar, in addition to medicine. So some scholars of the present age hold the view that Caraka and Patañjali are the names of one and the same person. But, Nāgeśa Bhaṭṭa in his Vyākaraṇamañjuṣā, and Śivadāsa Sena in his commentary on Caraka and Cakradatta, have quoted statements from Patañjali's work on the Caraka-Saṁhitā. Statement of Patañjali quoted by Nāgeśabhaṭṭa and Śivadāsa Sena are also not found in the extant editions of the Caraka-saṁhitā. Thus, Caraka and Patañjali may not be one and the same person. It is likely that both Caraka and Patañjali were authors of treatises on Yoga, Grammar and Medicine.

Time and place of Caraka :

48. Neither the text nor any external evidence provides any precise data about the time of Caraka. Absence of any Buddhistic influence, maintenance of a Brahminic Style and the nature of the exposition are indicative of the pre-Buddhistic origin of his work. It is likely that Caraka, the redactor of the work, flourished in the 8th Century B. C.. His place of resi-

dence is not known. As the very name Caraka indicates, he travelled from place to place preaching the science of medicine.

Dṛḍhabala :

49. Dṛḍhabala has himself stated that he was the son of Kapilabali, and he belonged to Pañcanadapura (The Punjab). Vāgbhaṭa has quoted extensively from Dṛḍhabala. Thus, Dṛḍhabala must have lived prior to Vāgbhaṭa i. e. before 300 A. D. Most probably Dṛḍhabala may be none but Caraka the second, who was the court physician of King Kaniṣka.

Commentaries :

50. There are as many as 43 Saṁskṛta Commentaries on this work. Out of them the following are available partly or fully :

1. Caraka-nyāsa by Bhaṭṭāra Haricandra (4 century A. D.)
2. Caraka-pañjikā by Svāmi Kumāra (after 4century A.D.)
3. Nirantara-pada-vyākhyā by Jejjata (6th Century A. D.)
4. Āyurveda-dīpikā by Cakrapāṇi (11th Century A. D.)
5. Tattvacandrikā by Śivadāsa Sena (15th Century A. D.)
6. Jalpa-kalpa-taru by Gaṅgādhara Sena (19th Century A. D.)
7. Carakopaskāra by Yogindranātha Sena (20th Century A. D.)
8. Caraka-pradīpikā by Jyotiṣacandra Sarasvatī (20th Century A. D.)

In addition to the above, there are many commentaries available in the regional languages of India.

Cakrapāṇi :

51. Cakrapāṇi is popularly known as '*Caraka caturānana*'. By implication, he is considered to be the most authoritative commentator on Caraka. The entire commentary (*Āyurveda dīpikā*) is available with us (except on a few verses). He was fully aware of the additions made by Dṛḍhabala[1] and during his time, works of earlier commentators of Caraka were available perhaps in

1. Cakrapāṇi on *Cikitsā* 30:289.

full. Cakrapāṇi has noted several variations in the reading of the text of the *Caraka-saṁhitā* and has rejected[1] some reading as unauthoritative.

Cakrapani-A-faithful lawyer :

52. Cakrapāṇi has provided justification for almost all statements made in this work. While doing so some portions of the text which even now appear to be later interpolations were overlooked by Cakrapāṇi[2]. He has, however been fully loyal to the author and has justified all his statements with reference to the context.

Justification for sequence :

53. In his commentary, Cakrapāṇi has endeavoured to justify the sequence of arrangement of various sections (*sthānas*), chapters and even statements in each chapters. An effort has also been made by him to coordinate facts scattered in the various chapters of this work. At times this helps in ascertaining the correct reading of the text. For example in the extant text (cf. *Sūtra* 25:39) it is stated :—**आलुकं कन्दानां प्रकृत्यैवाहिततमानां प्रकृष्टतमम्** But while referring to this in his commentary of *Sūtra* 27:168, Cakrapāṇi has stated :—**वृद्धं त्रिदोषमिति तदेव प्रवृद्धं, एनामेव मूलकावस्थामभिप्रेत्य चोक्तं—"मूलकं कन्दानामपथ्यतमत्वे प्रकृष्टतमम्"** । This indicates that according to Cakrapāṇi the correct reading the text in *Sūtra* 25:39 should be **मूलकं कन्दानां** (and not **आलुकं कन्दानां**) In addition, he has provided grammatical,[3] philosophical[4] and syntactic[5] interpretation of difficult and technical terms used in

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1. Cakrapāṇi on *Kalpa* 12:105.
2. संप्रति मिथ्योपचारश्रुत्या उष्णतोयं ज्वरेऽप्याग्नेये मिथ्योपचारः स्यादित्याशङ्क्याह···। (Çakrapāṇi on *Vimāna* 3:39)
3. लिङ्विधिस्तु भूतानद्यतनमात्र एव छन्दो विहितो भाषायामपि वर्णनीयः। अन्यथा उवाचेति पदं जतूकर्णादौ न स्यात् ।

   Cakrapāṇi on *Sūtra* 1:2
4. यत्तूत्पन्नमात्रं द्रव्यं प्रथमक्षणे निर्गुणं, तदपि द्वितीयक्षणावश्यंभाविगुणवत्तया तद्योग्यत्वाद् गुणवदेवेति मन्तव्यम् ।

   Cakrapāṇi on *Sūtra* 1:51
5. अत्र इतिशब्दो वक्ष्यमाणार्थपरामर्शकः ।

   Cakrapāṇi on *Sūtra* 1:2.

the text. He has also provided colloquial and vernacular[1] names of drugs and food ingredients. While explaining textul statements he has cited similes and examples[2] which indicate the contemporaneous customs, manners and even colloquial language of the people.

Original contribution :

54. In order to justify his views expressed in this commentary, Cakrapāṇi has profusely quoted from other authoritative texts on medicine, philosophy etc; which were available in his time (some of which have since gone extinct). Besides, he has propounded original theories on various aspects of *Āyurveda*. The following among them may specially be noted.

1. The concept of *Khale-kapota-nyāya*, *Kedārī-kulyā-nyāya* and *Kṣīradadhi-nyāya*[3] in the context of the process of metabolism.
2. The concept of *Poṣya* (*Sthāyi*) and *Poṣaka*[4] (*Asthāyi*) *dhātus*.
3. The concept of *para* and *apara ojas*, *vyādhi balavirodhitva* and *vyādhyutpāda-prati-bandhakatva*[6] in the context of the resistance of the body against the attack of diseases.
4. Concept of *Sahaja* and *Vaināyakī buddhi*[7]

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1. इह च द्रव्यनामानि नानादेश प्रसिद्धानि, तेन नामज्ञाने सामर्थ्यं तथाभूतं नास्त्येवान्येषामपि टीकाकृतां, तेन देशान्तरिभ्यो नाम प्रायशो ज्ञेयं, यत्तु प्रचरति गौडे तल्लेखिष्यामोऽन्यदेशप्रसिद्धं च किंचित्।
Cakrapāṇi on *Sūtra* 27:8-12

2. आसीनं प्रचलायितम् उपविष्टस्य किंचिन्निद्रासेवनं; यदाहुर्जना: प्रधानं विहारेषु।
Cakrapāṇi on *Sūtra* 21:50.

3. Cf. Cakrapāṇi on *Sūtra* 28:4 and *Cikitsā* 15:16
4. Cf. —do— on *Cikitsā* 15:16.
5. Cf. —do— on *Sūtra* 17:74.
6. व्याधिक्षमत्वं व्याधिबलविरोधित्वं व्याध्युत्पादप्रतिबन्धकत्वमिति यावत्।
Cakrapāṇi on *Sūtra* 28:7

7. यतः सहजां बुद्धिं विना शास्त्रजा बुद्धिर्या वैनायकीत्यभिधीयते।
Cakrapāṇi on *Sūtra* 9:24

5. Necessity of the description of Physiological[1] events before the description of morbid conditions.
6. Intimate relationship between the feet and the eyes through a *nāḍi*[2]

Comments on others views :

55. Cakrapāṇi has frankly expressed his likes and dislikes[3] for the views expressed by other commentators and authors.

Confession of Ignorance :

56. Some times Cakrapāṇi tries to explain away the text and evade[4] the issue perhaps due to his own limitations and the complications involved in contemporaneous Āyurvedic tradition. At the same time he is often frank[5] in confessing his ignorance as well.

57. Popularity of this work had spread beyond the frontiers of this sub-continent crossing the bars of religion, race and philosophical following. At the beginning of 8th Century A. D. this work was translated into Arabic. As 'Sharaka Indianus', Caraka's name appears in the Latin translations of Avicena, Razes and Serapion. There is a mention of Caraka's work having been translated from Sanskrit into Persian and from Persian into Arabic in Fihrest (980 A. D.). It is like-wise menti-

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1. तत्र ग्रहणीदोषनिर्दिष्टाग्निदोषे वक्तव्ये प्रकृतिज्ञानानन्तरत्वात् विकृतिज्ञानस्य प्रथमं तावदविकृतस्याग्ने रूपमाह ।

Cakrapāṇi on *Cikitsā* 15:3

also vide Cakrapāṇi on *Indriya* 1:4

2. पादसंबद्धनेत्रपोषिका नाडी प्रत्यवायहरत्वात् चक्षुष्यम् ।

Cakrapāṇi on *Sūtra* 5:100

3. तत्र अनुमानाद्भेदो दुष्करं इति नाद्रियामहे ।

Cakrapāṇi on *Sūtra* 11:25

also vide Cakrapāṇi on *Sūtra* 2:15

4. हरीतक्यादिषु पञ्चरसाद्युत्पादोऽदृष्टवशाद् भूतसन्निवेशविशेषप्रभावकृतः तेन नात्रोपपत्तयः क्रमन्ते ।

Cakrapāṇi on *Cikitsā* 11:129

also cf. Cakrapāṇi on *Sūtra* 28:4, *Sūtra* 26:40, *Sūtra* 26:63 and *Cikitsā* 30:224..

5. तदत्रातीन्द्रियार्थदर्शिगम्ये नास्मद्विधानां बुद्धयः प्रभवन्ति ॥

Cakrapāṇi on *Vimāna* 5:8.

oned in Alberuni. The translation was made for the Barmekides. Alberuni's chief source of medicine was the Arabic edition of the *Caraka* by Ali-Ibn-Zain from Trabanistan.

58. This was translated into Tibetan language and subsequently into Mangolian and references to his work are available in DPAL LDAN GSO-BA RIG-PA'I KHOG-BUGS by SDE SRID SANGS-RGYAS-RGYA-MTSHO.

Misleading Interpretations :

59. There are innumberable difficulties in translating a text into another language, specially so in translating an *Āyurvedic* text. Some lapses are often observed in translation which provoked Captain G. Srinivasa Murty to suggest as follows : "We should not torture Ayurvedic texts to read into them Modern Allopathic teachings through forced comparisons and fanciful interpretations. Where the import of the Ayurvedic Texts, as understood in their ordinary and natural meaning, is in harmony with the teaching of Modern Allopathy on a particular topic, well and good; we will do well to follow the lines of such fruitful studies and investigations. That would be a real service to both *Āyurveda* and Allopathy. Where, however, the harmonising of the two teachings is not yet possible in regard to any particular topic when the relevant Ayurvedic texts are understood in their own natural and ordinary meanings we must not proceed to have recourse to forced and fanciful interpretations as though the final test of the validity of an *Āyurvedic* teaching is its agreement with the Allopathic teaching on the topic. The ultimate test as to which of the two different teachings on any particular topic should be more acceptable to us should surely be not what label-Allopathy or *Āyurveda*-it bears but which of them explains better the facts of experience and works better when applied to problems of health and ill-health. The reasons why I am making a specific reference to this aspect of the question is because I see, now and again, attempts being made to read modern Western teachings into Ancient Indian writings by a process of forced interpretations as, for example, when the nomenclature of modern bacterio-

logy is read into certain ancient texts of the *vedas*, or when certain fundamental concepts such as *Vāta*, *Pitta* and *Kapha* of the *Tridhātusiddhānta* of *Āyurveda* are equated to certain specific things of Western Physiology. In referring to analogous attempts relating to '*Cakras*', the late Arthur Avalon (Sir John Woodroffe) observed as follows in his book on 'Serpent Power' (*Kuṇḍlinī Śakti*). I desire to add that some erroneous notions about the *Cakras* by describing them from what is merely a materialistic or Physiological standpoint has crept in. To do so, is not merely to misrepresent the case but to give it away; for physiology does not know the *Cakras* as they exist in themselves-that is as centres of consciousness-and of its activity as *Prāṇavāyu-Sūksma* or subtle vital force, though it does deal with the gross body which is related to them. Those who appeal to Physiology only are likely to return nonsuited. Every word of this is as true of concepts like *Tridhātus-Vāta, Pitta* and *Kapha* as of the *Cakras*".

With this observation in view, an effort is made here to bring out a lucid but not literal translation, incorporating, whereever necessary, faithful but not forced and fanciful interpretation of the main text of the *Caraka-saṁhitā* along with its masterly commentary by Cakrapāṇi Datta. An attempt is no doubt made to provide English equivalents for some of the technical sanskrit terms used in *Āyurveda*. But wherever it was not possible to do so, original sanskrit words have been maintained.

The commentaries on a few verses in the beginning are fully translated in order to acquaint the reader with the style as well as medical, philosophical and grammatical discussions. In subsequent exposition, however, a birds eye view of the commentary is presented so as to maintain the link and continuity with the discussions on the principles of medicine as to avoid involement in peripheral discussions on grammar etc.

60. Cakrapāṇi has tried to give colloquial and vernacular names of medicinal plants. Since these names are no more prevalent, botanical names of all the medicinal plants mentioned in the text are given against the Sanskrit names in parenthesis. It was felt that an index to these botanical names at the end of the

book may not serve the purpose of the research workers who may like to know the identification of the plant mentioned in the text in a given context specially in view of controversies on their identification.

61. It is admitted that identification of some of these drugs is still controversial. In such cases only one of the botanical namee is selected and given with due regard to propriety. In a few exceptional cases only Sanskrit names are given.

Topics :

62. Side-headings are given in the beginning of each topic in order to facilitate easy reading.

Technical Terms :

63. Technical terms like *Vāta*, *Pitta* and *Kapha* are used as such without translation;least they may mislead the reader who is not conversant with the actual implication of these terms. These terms are explained in the text itself. Therefore an explanation in the foot note was also not considered necessay. Nearest english equivalents of some of these terms are however given. Apart from Ayurvedic terms, Caraka has used some terms which are peculiar to this work. For example the term *Khuḍḍāka* (*Sūtra* 9:1) and *Khuḍḍikā* (*Śārīra* 3:1) are used to indicate 'minor nature' or less important nature as opposed to *mahān* or *mahati*. The term '*antaradhi*' is used to mean the middle portion of the body (*Cikitsā* 14:209 and *Cikitsā* 19:40). The term *nānātmaja* does not mean a thing produced by various factors but it is explained on the basis of the following derivation.

न आत्मजः=अनात्मजः, न अनात्मजः=नानात्मजः

(*Sūtra* 20:10)

Similarly, the term '*hamsa*' means the sun and the moon, '*harita*' means green vegetable, '*ghāṭā*' means the back side of the neck and '*udarka*' means the '*pariṇāma*' or the ultimate result. In dealing with these and such other terms, we have adopted the interpretation provided in the extant commentaries.

The translation of the text is printed in 12 point roman whereas the commentary is in 10 point roman types. Because of

the distance between the authors and the press, some printing mistakes have crept in for which the authors crave the indulgence of the learned readers.

For blessings and guidance recieved from time to time, the authors are grateful to Pandit Shiv Sharma, President Central Council of Indian Medicine and the Chairman, Scientific Advisory Board (Ayurveda) of the Central Council for Research in Indian Medicine and Homoeopathy, Kvj. AnantaTripathiSharma, Dr. P. M. Mehta and Dr. C. Dwarkanath, the Ex-Adviser in Indian Systems of Medicine to the Government of India in the Ministry of Health. The help rendered by the Late Dr. V. Shankaran, and Dr. S. N. Tripathy, Readers in the Institute of Medical Sciences, Banaras Hindu University in bringing out this work is also gratefully acknowledged.

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CARAKA-SAMHITĀ

SŪTRASTHĀNAM

प्रथमो दीर्घञ्जीवितीयाध्यायः

CHAPTER I

QUEST FOR LONGEVITY

अथातो दीर्घञ्जीवितीयमध्यायं व्याख्यास्यामः ॥ १ ॥

We shall now expound the Chapter on "The Quest for Longevity." [1]

Salutation to the Lord of the three worlds, with three eyes, revealed through the three Vedas—the Lord who has attained three forms according to the variation of the three qualities (*sattva, rajas* and *tamas*).

Salutation to the Goddess of learning through whose grace, the Universe reflected in the mirror of intellect is realised by persons with virtuous acts.

Salutation to Brahmā, Dakṣa, the Aśvins, Indra, Bharadvāja, Punarvasu, Agniveśa, Caraka and other (s) (propounders of Āyurveda).

Salutation to the Lord of Serpents (i. e. Patañjali) who dispelled the defects pertaining to mind, speech and body by means of his expositions, in *Yogasūtra, Mahābhāṣya* and *Caraka* respectively.

I am quite unable to satisfy you (with my meagre speech), O, learned ones ! as your ears have been filled on all sides with overflowed nectar of speeches by enlightened teachers. The Ocean is not satiated by drops of water from a cloud. My attempt merely appears to be a commentary-far from being a Commentary in the real sense. If any little valuable qualities are found in it, here and there, please pick them up and keep them into your ears for a while.

The works on Āyurveda (Science of life) as brought forth by Brahmā and earlier propounders with a view to eradicating diseases which are stumbling blocks in the attainment of *dharma*[1], *artha*[2], *kāma*[3], and *mokṣa*[4], are so vast that it is not possible for people of present age with short span of life and low intelligence to properly comprehend their implications. The ignorance of such implications results in the omission of the required prescriptions and there comes the onslaught of diseases. Having this in mind, sage Agniveśa, in a fit of immense compassion started writing a treatise on Āyurveda—neither too condensed nor too elaborate—

1. discharge of duty;
2. acquirement of wealth;
3. gratification of desire;
4. emancipation;

with special emphasis on *Kāyacikitsā*[1] in order that even people of short span of life and low intelligence could understand it easily. The treatise is to be brought forth through the sections on *Śloka*[2], *Nidāna*[3], *Vimāna*[4], *Śārīra*[5], *Indriya*[6], *Cikitsā*[7], *Kalpa*[8] and *Siddhi*[9]. In view of its value as an exposition of all the main principles of this treatise, he considered the section on *Śloka* fit to be placed first. As he will himself say "*Ślokasthāna* represents an auspicious beginning of this treatise–cf. *Sūtra* 30:45. The valuable *catuṣkas*[10] are included in this section." Even in *Sūtrasthāna*, the *catuṣka* dealing with the medicaments for the cure of manifested diseases is to be given priority. As such he started expounding the Chapter on the "Quest for Longevity" because it deals with the principles relating to *hetu* (etiology), *liṅga* (symptomatology), *auṣadha* (medicaments), etc.—the essence of the whole treatise. It also deals with the transmission, etc., of Āyurveda (from Brahmā downwards) which indicates the usefulness of the science that serves as a stimulus for its study.

In order that the science may be of easy access to readers, he brought forth his first aphorism containing a promise for the exposition and indicating the subject, the object and their relationship as stimuli for readers. Eight being the auspicious number, this aphorism consists of eight words— "अथ, अतः, दीर्घं, जीवितीयं, अध्यायं, वि, आ, ख्यास्यामः"–meaning— "We shall now expound the Chapter on the quest for longevity."

Intelligent people are not motivated towards (the study of) something indistinct like '*ka*', '*ca*', '*ṭa*' *ta*', '*pa*', etc. nor even towards something distinct but useless like examination of the teeth of a crow. It is, there-

1. internal medicine;
2. known as *Sūtrasthāna*. This section deals *inter alia*, with fundamental principles governing the Science of life—both for the maintenance of health, and prevention and cure of diseases.
3. dealing with the etiology, pathogenesis and diagnosis of diseases.
4. dealing with the principles underlying the bodily factors that cause diseases as well as those present in drugs and medicaments with curative values.
5. dealing with the principles governing the birth and death of living beings,
6. dealing with the prognostic signs and symptoms.
7. dealing with the treatment of diseases.
8. dealing with the formulae for administering emesis, purgation, enemata and inhalation.
9. dealing with the principles governing the administration of elimination therapies
10. *Sūtrasthāna* is divided into 30 Chapters—the first 28 Chapters being further classified into seven *catuṣkas* i.e., a grouping of four chapters. each having a common topic for discussion.

fore, necessary to specify the subject and object of the science in the very beginning. As it has been said, "people, whose efforts are slackened due to the ignorance of the subject and the object of the exposition, do not care to study even a small treatise."

In order that the subject of the treatise are fully explained, it is necessary to determine the relationship existing between the treatise on the one hand and the subject and the object on the other. These relationships could be those of the subject and the exposition as also of the end and the means thereof respectively.

The topic under discussion is 'life' with happiness and otherwise. As he will say, "That Science is designated as Āyurveda where advantageous and disadvantageous as well as happy and unhappy states of life alongwith what is good and bad for life, its measurement and the life itself are described–vide *Sūtra* 1:41. The scope of the subject is to be expounded in respective places.

The object is the maintenance of the equipoise of *dhātus* or constituent tissue elements of the body. As it has been said, "The object of this science is the maintenance of the equipoise of *dhātus*—vide *Sūtra* 1:53.

The relationship between the life and the science is that of the subject and the exposition, and the relationship between the maintenance of equipoise of *dhātus* and the science is that of the object and the means to achieve it including the knowledge of prohibitions and prescriptions as its subsidiary aspects. All this is implied by the words "दीर्घंजीवितीयम्" (quest for longevity) which is corroborated by subsequent exposition of this word as the maintenance of the equipoise of *dhātus* being the object of this science.

It might be argued that it is not a fact that the exposition of the object works as the stimulus for the study of the science. A mere enumeration of the object does not necessarily depict the usefulness of its subject. There are several scriptures which claim to have 'liberation from the bondage of the world' as their object, but in actual practice, they hardly serve the purpose. It may be said that the same has emanated from such enlightened and responsible persons (saints) whose authenticity cannot be questioned and, therefore, the science is to be regarded as a realistic one. This is also not correct. How can we consider an enumerator of these objects as an enlightened and responsible person (saint) ? If it is said, "He should be treated as an enlightened and responsible person, by virtue of his realistic expositon", then the question arises : unless the usefulness of the science is determined, people will not be attracted towards it; unless people are attracted towards this science, its usefulness cannot be determined and authenticity of the author cannot be ascertained.

Without ascertaining the authenticity of the author how can his boastings about the usefulness of the work can be relied upon ? Here comes a vicious circle. If it is said, "Let there be no clarification regarding the utility of the science; a mere doubt regarding its utility might serve as a stimulus for the reader as it happens in cases of farmers; they are not assured well in advance of the results of their efforts; in spite of the possibilities of famines and other unfavourable conditions (they go ahead with their various agricultural activities). Then it might be said, "Even if there is no statement regarding its utility, the science itself is enough to create doubt regarding its utility; then why should there be any mention of the object of the science at all"? But a mere generalized doubt regarding the utility does not so stimulate the reader as the one (doubt) relating to the specified object of the study and this type of doubt cannot be aroused without recollecting the specific subject of study. Thus, for those who have not realised the authenticity of Agniveśa, it is necessary to make a statement regarding the specific object of the science in order that it may raise a specific doubt as to whether this science really deals with the maintenance of equilibrium of *dhātus* or not ? Those who have, from the very beginning, full faith on the authenticity of Agniveśa, are attracted towards the study of this science only because of the statement regarding its usefulness. So it is necessary to mention the object of the science. The statement suggesting the utility of the Science is easy enough to comprehend even with a little effort; here the incentive is created just by the generalized doubt pertaining to its utilitarian aspect. But this does not hold good in relation to the science as a whole which requires years of hard struggle to understand. Thus, the argument that the object underlying the statement suggesting the utility of the science is also required to be stated and this amounts to endless regression stands automatically refuted.

The word '*atha*' meaning 'after' in the aphorism denotes that the stage for this exposition has followed (i) the non-acquaintance of the people of short span of life and low intelligence, with the works brought forth by Brahmā and other earlier propounders of the science as well as (ii) salutation to the favourite God and also (iii) permission of the preceptor to expound the science. As the sight of a pitcher full of drinking water is auspicious for travellers, likewise, this word used in the beginning also serves the pnrpose of auspiciousness. It is necessary to use an auspicious word in the beginning so that the authors and readers, with their obstacles removed by virtue of the auspicious nature of the words can achieve their objective without any difficulty. The auspiciousness of the word '*atha*' has been indicated in the scriptures as follows; "Both these words '*om*' and '*atha*' did come out from the throat of Brahmā

in times of yore and so they are auspicious." Even in some other works, the word '*atha*' is found to have been used in the beginning in its auspicious sense, for example, [1]"अथ शब्दानुशासनम्"—"Here starts the exposition of word" and [2]"अथातो धर्मं व्याख्यास्यामः"—"We shall now expound the sacred duties."

The fact that sage Agniveśa has not propitiated his favourite God in so many words in the beginning of his work should not be taken as a mark of his silence regarding his duties towards God. In fact, being a staunch follower of traditions, he has definitely done so by implications (by force of the meaning of the word '*atha*'). How else would he be regarded as a follower of traditions and how could his exposition be accomplished without any obstacle ? Salutation to God, even if it is not included in the text (i. e. offered even by implication) goes a long way towards the removal of obstacles ; so it was not necessary to include this in the text.

It is clear from passages like **"अथ मैत्रीपरः पुण्यम्"** (*Sūtra* 1 : 30) etc. that the author has begun this work after obtaining permission of his preceptor. Obtaining permission from the preceptor for attempting an exposition is in fact indicative of the utility of exposition. According to some commentators, the word '*atha*' implies that the exposition starts after the query of the disciples. But this explanation does not appear to be correct. It is not that an author starts his work after keeping his disciples in front of him. He does it simply by keeping readers in his mind. Readers kept in mind cannot be treated as interrogators.

The word '*atah*' is indicative of the stage before the exposition begins –that is to say, the topic to be explained hereafter would be the one on the 'quest for longevity'. This word might as well denote the factor leading to this exposition. In other words, it might as well denote that because it is not possible for people possessing short span of life and low intelligence to grasp the ideas contained in the works of earlier expounders like Brahmā, it is necessary to expound the chapter on 'quest for longevity.' The word **'दीर्घंजीवितीयम्'** is formed by affixing the suffix '*cha*'[3] to the stem **'दीर्घंजीवित'** meaning thereby the Chapter in which there exists the word **दीर्घंजीवितम्'** (longevity). Or the etymology of the word may be explained slightly in a different way ; that is to say **'दीर्घंजीवितीयम्'** is the Chapter or the work itself which deals with **दीर्घंजीवित** or longevity.[4] Other words of

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1. *Vyākaraṇa Mahābhāṣya, Adhyāya* 1: *Pāda* 1: *Āhnika* 1
2. *Vaiśeṣika*, I. 1. 1
3. "अध्यायानुवाकयोर्लुक्", *Pāṇini*, V. 2. 60
4. "अधिकृत्य कृते ग्रन्थे", *Pāṇini*, IV. 87 and "शिशुक्रन्दयमसभ", *Pāṇini*, IV. 3. 88

this nature occuring in this work are also to be explained on these lines. This sense of longevity could have been conveyed even by other synonyms. But in view of the fact that only the word 'दीर्घञ्जीवितम्' is conventionally used in the beginning of an exposition and it is the word par excellence for connoting the meaning (of longevity), the Chapter has been named after this word. Thus, the word 'दीर्घञ्जीवितीयम्' is applicable to the work as a whole or to this Chapter.

The word दीर्घञ्जीवितीयम्' has got a double meaning. This is achieved by repeating the word. Firstly, taken independent of 'अध्यायम्' (the Chapter), it is indicative of the promise regarding the exposition of the work as a whole and secondly being related to (the Chapter), it is indicative of the exposition of the Chapter itself. Duplication of the meaning by repeating words is also seen elsewhere ; for example in the passages like "गौरवे शिरसः शूले पीनसे" (*Sūtra* 2 : 6) the word *'śirasaḥ'* is repeated in relation to the two immediate constituents *'gaurave'* and *'śūle'*. Thus the allegation that the promise regarding the Chapter without any promise regarding the exposition of the work as a whole lessens the importance of the promise is not correct. Or, let there be a promise relating only to the Chapter. The promise relating to the work is also implied therein. For, there cannot be a Chapter without the work (and the *vice versa*). The exposition of the work (body) is certainly implied by the exposition of the Chapter (limbs). Even if we catch the finger of Deva Datta, the latter is automatically caught. Verily, the promise regarding the exposition of other Chapters is not accomplished here. This will be done specifically in the respective Chapters.

The word *'adhyāya'* is formed by affixing 'घञ्' to √'इङ्' preceded by the preposition 'अधि' meaning the one which is to be studied. It cannot be said that this derivation of the word *'adhyāya'* extends its scope to include the meaning of 'topic', *'catuṣkas'* 'section' etc. Because this word is a proper noun, and by convention, it denotes only a specified portion of the work, its etymological meaning cannot be applied arbitrarily. For example, the ward *'paṅkaja'* has got an etymological meaning—the one which has come out of mud ; but this denotes only a lotus and not anything and everything which has come out of mud.

As the author will himself say, "The word *'adhyāya'* is used in the sense of a proper noun denoting the specified portion of the work—vide *Sūtra* 30 : 70. Or the word *'adhyāya'* might be taken as an irregular formation in the instrumental and/or locative sense.[1] That is to say : the portion in which or by means of which specific topic is studied is *'adhyāya'*. It has already been explained how the etymological meaning cannot be arbitrarily applied to this word.

1. अध्यायन्यायोद्यावसंहारावायाश्च, *Pāṇini*, III. 3. 122

The word *'vyākhyāsyāmaḥ'* is formed in future tense from the √'ख्या' preceded by the prepositions 'वि' and 'आङ्'. But this cannot be formed from √चक्षिङ्. If it were so, in spite of the unwillingness of the expounder, his association with the fruit of the action would be unavoidable and as such the formation would be in the middle voice.[1] Preposition 'वि' denotes something specific such as exposition, condensation etc.; 'आङ्' is to be construed in relation to the root. It is not understood why some preferred to take it in the sense of limit or totality. In the sense of limit or totality, 'आङ्' is to be construed in relation to a nominal stem; e. g. "आसमुद्रक्षितीशानां"—of lords of the world extended upto the Ocean, "आपाटलीपुत्राद्वृष्टो देवः"—the cloud extended from Pāṭaliputra onwards has showered. So it would be like that here as well (which is not desirable). Moreover, if this is not construed in relation to the root, it will not be grammatically correct to treat it as a preposition [2] and so being interrupted by a non-prepositional word, the preposition cannot be used. A preposition can be used with a root only when it is uninterrupted or if interrupted at all, it is interrupted by another preposition. If it is said that both 'वि' and 'आङ्' can be treated as non-prepositional words then one will have to think of many nominal stems to which both 'वि' and 'आङ्' could be grammatically related. It is therefore proper to treat both of them as prepositional words related to the root. अथ, अतः, दीर्घं, जीवितीयं, अध्यायं, वि, आ, ख्यास्यामः—These are the eight vocables included in this aphorism. (As explained supra, this is done to accomplish the auspicious effect as number eight is in itself auspicious).

इति ह स्माह भगवानात्रेयः ॥ २ ॥

Thus said the Lord Ātreya. [2]

How could it be possibe for Agniveśa to expound the 'Science of Life'? The 'Science of Life' could be fully explained only when one possesses the knowledge of all the specific qualities of all the medicines etc. But can one have direct perception of all the specific qualities of all the categories of the universe? One cannot. Such qualities are beyond the scope of perception. Nor one can ascertain the nature of everything by permutation and combination, e. g. honey by itself is tonic but if heated and if mixed with ghee of equal quantity, it causes death; it is beneficial to people of *kapha* constitution and harmful to those of *vāta* constitution; agreeable to natural constitution of marshy place and not so to that of deserts; it is prescribed for the winter and prohibited for summer, it is beneficial to children and young people but harmful to the old; if taken in small quantity it has good effects but it is harmful if taken excessively;

1. *Pāṇini*, I. 3. 72

2. *Ibid.*, I. 4. 59

if not properly digested in the stomach and intestine, it leads to harmful consequences as it goes against the line of treatment; if taken with *kākamāci* (*Salanum indicum Linn.*) and ripe fruit of *nikuca* (*Artocarpus lakoocha* Roxb.) it causes death or affects the strength, complexion, energy and lustre; thus its effects are numerous according to its various combinations. So, when one cannot ascertain the nature of one single item like honey, then how can one determine all the specific qualities of all the categories and how can the exposition by the one who is himself ignorant (of all these specific qualities of all the categories) be dependable? Taking this into consideration and also with a view to removing suspicions from the minds of readers, the author has made it clear that he is going to expound the science as obtained from his preceptor. He says so in the aphorism "इति ह स्माह भगवानात्रेयः"

Here the word *'iti'* anticipates the topic to be expounded. The word *'ha'* conveys the emphatic sense, e. g. in the passage "न ह वै सशरीरस्य प्रियाप्रिययोरपहतिरस्ति" (the existence of the favourable and the unfavourable in relation to all creatures can never be avoided) the word *'ha'* coupled with *'na'* emphatically denies the avoidance of the favourable and the unfavourable in relation to all creatures.

Owing to the existence of *'sma'* used in the past tense, the word *'āha'* is used here in *'laṭ'* (present tense) for having the value of perfect tense.[1] This form does not have the value of the historical past because the exposition transmitted by Ātreya was directly recorded by Agniveśa. It will be shown as to how *'liṭ'* can be applicable to past tense in general.

'Bhaga' means knowledge honoured; thus, *Bhagavān* is the one possessing that knowledge. As it has been said, "one who knows the creation, destruction, birth and death of all creatures and who knows what is knowledge and what is ignorance is to be designated as *Bhagavān*. *'Bhaga'* also stands for omnipotence, magnanimity etc., as it has been said, "Entire omnipotence, energy, fame, wealth, knowledge and renunciation— all these six are denoted by "*bhaga*"."

Being genealogically related to Atri, the expounder has been named as Ātreya. The use of this word is intended to convey the association of the expounder with a sacred family.

Some comentators have remarked, "These aphorisms are of four types—aphorism of the preceptor, aphorism of the disciple, aphorism of the redactor and aphorism of other sages. For example, the aphorism containing Atreya's instruction[2] to Agniveśa belongs to the first category; the

1. लट् स्मे, *Pāṇini*, III. 2. 118
2. "नैतद्बुद्धिमता द्रष्टव्यमग्निवेश" *Sutra* 4: 22

aphorism containing Agniveśa's query regarding 500 medicinal [1] preparations belong to the second category ; the one in which a statement is made regarding the exposition of Ātreya to Agniveśa belongs to the third category ; [2] the aphorism containing statement of Kumāraśiras Bharadvāja regarding the priority of the development of the head of the embryo is of the last [3] category. Therefore, the first aphorism containing the promise regarding the exposition is of the preceptor, specially because Agniveśa, the disciple has no authority to expound the science ; the second aphorism is of the redactor. The first aphorism is also taken into account in relation to this aphorism by force of *'iti'* and so the clause *'āha sma'* (he said) is used in the historical past sense because the exposition of Ātreya was not directly received by the redactor. Similarly the use of *'liṭ'* in the sense of historical past is justified in the passages like **'तमुवाच भगवानात्रेयः'**—so said the sage Ātreya to him. In the Suśruta also, the use of *'liṭ'* in the aphorism **"यथोवाच भगवान् धन्वन्तरिः"** meaning as said sage Dhanvantari, is explained by commentators on similar lines.

But really speaking, it is not correct to say that the first one is the aphorism of the preceptor simply because Agniveśa, the disciple, has not got the authority to expound the science. One cannot be a preceptor by birth ; the same person may be a preceptor or a disciple in relation to his disciple and preceptor respectively. Thus, the same Ātreya is a disciple in relation to his preceptor but he himself is a preceptor in relation to Agniveśa, etc. Similarly, Ātreya, also can be treated as a preceptor in relation to the disciples brought to his mind (even if not physically present before him). Thus, no fallacy is involved here. Nor can this aphorism be related to the redactor. The meaning of this aphorism can be obtained either in relation to the previous aphorism or quite in isolation. If it is construed alongwith the previous aphorism, its counterpart in the Suśruta **"यथोवाच धन्वन्तरिः"** meaning as said Dhanvantari will have to be construed alongwith **"तथा व्याख्यास्यामः"**—so we shall expound—and thus the verbal form **'उवाच'** cannot have a different nominative. And so the use of *'liṭ'* form (which necessitates the occurance of an act not directly seen by the one describing it) would not have been justified. If this aphorism on the other hand is not to be construed with the previous one then it will be just a sequence of unrelated words like cow, horse, man, elephant etc., having no connected meaning at all. Moreover, there are no redactors on the works of Jatūkarṇa, etc. Thus, if this principle is applicable, the use of *'liṭ'* form would not be justified in the sentences like **"नानाश्रुतपरिपूर्णकण्ठः**

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1. "नैतानि भगवन् पञ्चकषायः शतानि पूर्यन्ते" *Sutra* 4: 21
2. "तमुवाच भगवानात्रेयः" *Sutra* 4: 22
3. "कुमारस्य शिरः पूर्वमभिनिर्वर्तत इति कुमारशिरा भरद्वाजः" *Sutra* 6: 21

शिष्यो जतूकर्णः प्राञ्जलिरधिगम्योवाच"—Jatūkarṇa, the disciple, having fully obtained the various types, of knowledge, with his hands folded said so. Accordingly, even in Caraka the use of '*liṭ*' will not be justified if the aphorisms are taken in relation to redactors. Thus, Agniveśa himself is the author of these aphorisms in *Carakasaṁhitā* as Suśruta himself is the author of all the aphorisms of *Suśrutasaṁhitā*. With a view to praising or repudiating some objects, sometimes he associates himself with the past in the form of a dialogue and writes some aphorisms as if they follow the tenets of his preceptor. On the other hand, he writes some other aphorisms which are indicative of individual views. The redactor just completes the work as planned originally by the author.

As in the Vedic language, so in spoken language also, the use of *liṭ* should be extended to the past tense in general. If it is not done, the use of उवाच he said—will not be justified in relation to Jatūkarṇa etc. So also in Harivaṁśa-Dhaumya episode-मामुवाच and अहमुवाच will not be grammatically correct. It is also not correct to say that by force of '*liṭ*' the aphorism should be construed with the previous one. If the first aphorism is taken as the direct legacy from the preceptor and the subsequent ones are only the secondary versions, the readers will not be attracted towards the study of the science. The word '*iti*' just indicates that the subsequent aphorisms of the book will deal with the science as they are propounded by the sages of the ancient past.

The use of plural for Agniveśa is quite in conformity with the general usage as in वयं करिष्यामः—where plural number is used in the sense of singular number. The singular number is used in relation to the word '*Ātreya*' because the epithet '*Bhagavān*' i. e. 'Lord' itself is indicative of the honourable position he holds.

दीर्घं जीवितमन्विच्छन्भरद्वाज उपागमत् ।
इन्द्रमुग्रतपा बुद्ध्वा शरण्यममरेश्वरम् ॥ ३ ॥

Bharadvāja, the ascetic of eminence, desirous of long life, having known (about Indra) approached Indra—the lord of immortals and protector of the devotees. [3]

True ! being inaccessible, the science of life was not known to Agniveśa either directly or by the process of logical connections and disconnections. But then how could the knowledge of science be ascribed to Ātreya himself on the basis of whose initiation, the validity of Agniveśa's knowledge is to be determined. Having this problem in mind, the author shows here an uninterrupted continuity of the tradition of the scienc of life.

Life means combination of body, sense organs, mind and soul. The term 'दीर्घम्' stands for continuity for a long time. That is to say the term

'दीर्घम्' is to be taken here in relation to the tamporal sense which is understood. One of the stylistic features of the author is that very often certain ideas though not expounded in so many words are understood by implication. For example in the aphorism 'ग्राम्यानुपौदकरसाः' (extract of the flesh of domestic, marshy and aquatic animals) the word 'मांस' (flesh) is understood although not said. Similarly in 'दग्धविद्ध' i.e. burnt and pierced (with poison-mounted arrows) the word विष-poison-is understood.

Bharadvāja is the name of the kin. The epithet 'उग्रतपस्'-an ascetic of eminence, is meaningful in as much as it shows that even though Bharadvāja was a human being, he got the powers of approaching Indra, the lord of the gods by virtue of his penance. It also indicates his ability to comprehend Indra's protective faculty. It is not possible to enumerate the power of penance. It was such power which enabled Agastya to drink the whole ocean at a draught. It might be argued : when Bharadvāja had such immense powers arising out of his penance, how could he not automatically know the science of life as well ? But this argument does not hold good in as much as even the powers arising out of penance are confined to certain specified objects and as such they cannot be extended to each and every field. Even such powers are readily realised by action only. Thus the object of knowing the science of life cannot be achieved, without approaching a preceptor; the penance alone cannot help. Moreover, it is only by the process of learning from the preceptor that the knowledge of the science of life is fruitful. So Bharadvāja approached Indra.

Again the question arises as to why he approached Indra, neglecting the latter's predecessors like Brahmā. It would have been much more appropriate to learn a science from the original preceptor rather than the succeeding disciples. Because in the process of transmission, there is a possibility of the science being mutilated for lack of proper understanding or due to certain inherent defects on the part of succeeding disciples ; this can rather be likened to honey being transferred from one vessel to another (losing its quantity at every step). The last *pada* of the verse provides an answer to this question. Indra possesses a short span of life. He, unlike Brahmā etc., who are immortal par excellence can be a better protector of those afraid of untimely death. So Bharadvāja approached only Indra. The epithet *amareśvara*-lord of gods-is also meaningful because it signifies the protective faculties of Indra inasmuch as he is a king who makes excellent attempts to protect his subjects.

The term 'दीर्घम्'—longevity, does not define the period for which the continuity of life is longed for. Although not defined here, it has to be taken in terms of a century corresponding to the present *Kali* age. As the

author will say, "In this *kali* age a century is the standard span of life"—vide *Śarira* 6: 29. The span of life goes on decreasing corresponding to the decrease of ages (viz : from *Satya, Tretā, Dvāpara*-to *Kali*). As he will say, "On completion of 100 years, the standard span of life decreases by one year"—vide *Vimāna* 3 : 26. Thus the span of life is to be determined according to the corresponding decrease of age (that is to say if in the beginning of *kali* age the standard span of life is hundred years, after crossing hundred years of the *kali* age the standard span of life would be 99 years. That is why the span of life was much longer in the previous ages. So says Lord *Vyāsa*, "Human beings having disciplined life, were enjoying a span of life of 4oo years in *satya* age; in the subsequent ages the standard span of life went on decreasing by a quarter" (i. e. in *Tretā* age it was 300 years, in *Dvāpara* it was 200 years and in *Kali* it is 100 years).

The span of life is defined or undefined as it is determined by a stronger or a weaker action ;.e. g. in the beginning of *kali* age, normally everybody is supposed to die at the age of one hundred; conversely even a a person of good physique dies if deadly poison is administered to his body. If poison is not administered, he will die on attainment of the standard age after his physique has been weakened by the influence of age. The author has rightly shown, "A cart with normal qualities and carriage comes to the stage of destruction, only after the expiry of a specified period; that very cart, if overloaded, is broken even befor the expiry of the specified period. So the life of a person with undefined span of life is destroyed even before the attainment of the normal span of life due to his own faults (i. e. for lack of proper correlation of the previous and the present action) -vide *Vimāna* 3 : 38. When those with undefined span of life take an elixir, they can even cross the normal span of life due to the tonic effect of elixir. As it has been stated, "If one takes fruits of *āmalaki* (*Emblica officinalis* Gaertn.), observing certain formalities, he, with his youth revived, will live for thousands of years corresponding to the number of fruits he has taken"-cf. *Cikitsā* 1 : 3 : 9-14. One cannot, however, cross the span of life defined by stronger action. As it has been stated, "A certain type of action is well defined in relation to its consequences; the other type is undefined in terms of time; the distinction between them is to be ascertained from results-"-vide *Vimāna* 3 : 35.

If the action alone determines the life or death, the disease or its remedy, then of what use is this Āyurveda which would then simply follow the consequences of the actions of the previous and the present lives? If the action is defined then there is no need of this Āyurveda. Because even the consequences of the actions of the present life are foiled on account of

the action of the previous life. Judged from this angle even the so called undefined span of life consequencial to the weaker action of the previous life is to be treated as a result of invisible past action. Even there the result of the action of the present life is dragged as it were by the invisible action of the past life.

But then it is not correct to say that the invisible alone determines the visible consequences. If it were so, the entire action of human life would come to a standstill. In fact, the operation of the invisible is not possible if only the action of the previous life is given predominant position and that of the present life is completely ignored. The consequence of the invisible action of the previous life was the product of *Agniṣtoma* (a vedic ritual) etc. of that life. Thus, admittedly, the visible action itself is the origin of the invisible action. If the invisible action is taken as the origin of the visible action, that will mean that the heating and burning qualities of fire will also have to be per force related to some such invisible action of the previous life–which is not desirable. As a matter of fact, it would be diffioult to infer the casuality of the invisible action for want of suitable premises. So the conclusion is that the consequences of the action of the previous as well as present lives determine the nature of life.

Sometimes the invisible is superceded by the visible and *vice versa.* if the invisible action determining the death of an individual at a fixed time is strong enough, Āyurveda will certainly be of no avail in so far as the life and death of the individual are concerned. But even there, prior to the scheduled time of death, Āyurveda can be successfully utilised for alleviating the diseases, if the latter is not determined by the invisible action of the previous life. The prescriptions of Āyurveda will be verily effective on (persons having) such of the invisible actions of the previous life whose consequences on the present life is not defined. As regards the span of life determined in accordance with the birth in one of the four ages, that cannot be treated as caused by a stronger invisible action of the previous life. The standard span of life, according to the ages, as it has been observed, can even be increased by the proper administration of elixirs, although this cannot be achieved by simple application of the normal methods of prevention and cure of diseases. This concept is, in fact, to be expanded by the author himself. Therefore, it is not necessary to dwell on it at length here.

ब्रह्मणा हि यथाप्रोक्तमायुर्वेदं प्रजापतिः ।
जग्राह निखिलेनादावश्विनौ तु पुनस्ततः ॥ ४ ॥
अश्विभ्यां भगवाञ्छक्रः प्रतिपेदे ह केवलम् ।
ऋषिप्रोक्तो भरद्वाजस्तस्माच्छक्रमुपागमत् ॥ ५ ॥

Dakṣa got the Āyurveda as propounded by Brahmā; from the former, the Aśvins got it in its entirety and Indra got the whole of it from the Aśvins; so as directed by sages, Bhāradvāja approached Indra. [4–5]

From the preceding verse, it transpires that Indra alone was found to be competent to help solve the curiousity of a devotee like Bharadvāja. This verse explains as to how it could be so. As it has been stated above, Brahmā, the creator of the universe was himself the original propounder of this science and from him Dakṣa got it exactly in the same form as it was propounded by the former. Moreover he got it in its entirety (and not piece-meal). Then from Dakṣa the Aśvins got it. Similarly from the Aśvins, it was transmitted to Indra. The process of transmission right from Brahmā upto Indra was so thorough that the whole science was mastered by all the three disciples in succession in its entirety, and not even a single point was lost sight of. Thus, Indra got the whole of Āyurveda–neither more nor less—and as such he was as proficient in Āyurveda as Brahmā himself. Thus, it did not make any difference whether it was propounded by Brahmā or Indra. Rather Indra's deservedness as a teacher far excelled that of his predecessors in the sense that his predecessors had already transmitted the science to their disciples in succession, while Indra was still in search for a competent disciple to whom he could impart the store of knowledge transmitted to him in succession. As it has been said, "One who after having obtained knowledge from his preceptors does not impart it to his disciples is a debtor to his preceptors and is a great sinner." In the succession from Brahmā to Indra there might be some doubts as to who was the preceptor of Brahmā. But, as Brahmā is already proficient in all the four Vedas, his proficiency in all the sciences was automatic and uninterrupted and as such his knowledge did not require any initiation from a preceptor.

This verse also serves another purpose. By describing the process of transmission from Brahmā through Dakṣa and the Aśvins to Indra, it indicates that the science represents an uninterrupted transmission of the knowledge of Āyurveda. It also indicates that great men like Brahmā etc., are associated with this science and as such this should inspire confidence in the minds of disciples. As the author will say; "One should study that scripture with which eminent persons of great fame and patience are associated."—vide *Vimāna* 8:3. To sum up—because Indra was the best competent preceptor of Āyurveda, Bharadvāja approached him, as directed by the sages (cf. *Sūtra* 1:19)

विघ्नभूता यदा रोगाः प्रादुर्भूताः शरीरिणाम् ।
तपोपवासाध्ययनब्रह्मचर्यव्रतायुषाम् ॥ ७ ॥

तदा भूतेष्वनुक्रोशं पुरस्कृत्य महर्षयः ।
समेताः पुण्यकर्माणः पार्श्वे हिमवतः शुभे ॥ ७ ॥
अङ्गिरा जमदग्निश्च वसिष्ठः कश्यपो भृगुः ।
आत्रेयो गौतमः साङ्ख्यः पुलस्त्यो नारदोऽसितः ॥ ८ ॥
अगस्त्यो वामदेवश्च मार्कण्डेयाश्वलायनौ ।
पारिक्षिर्भिक्षुरात्रेयो भरद्वाजः कपिञ्ज(ष्ठ)लः ॥ ९ ॥
विश्वामित्राश्मरथ्यौ च भार्गवश्च्यवनोऽभिजित् ।
गार्ग्यः शाण्डिल्यकौण्डिल्यौ(न्यौ) वार्क्षिर्देवलगालवौ ॥ १० ॥
साङ्कृत्यो बैजवापिश्च कुशिको बादरायणः ।
बडिशः शरलोमा च काप्यकात्यायनावुभौ ॥ ११ ॥
काङ्कायनः कैकशेयो धौम्यो मारीचकाश्यपौ ।
शर्कराक्षो हिरण्याक्षो लोकाक्षः पैङ्गिरेव च ॥ १२ ॥
शौनकः शाकुनेयश्च मैत्रेयो मैमतायनिः ।
वैखानसा बालखिल्यास्तथा चान्ये महर्षयः ॥ १३ ॥
ब्रह्मज्ञानस्य निधयो द(य)मस्य नियमस्य च ।
तपसस्तेजसा दीप्ता हूयमाना इवाग्नयः ॥ १४ ॥
सुखोपविष्टास्ते तत्र पुण्यां चक्रुः कथामिमाम् ।

At the advent of the diseases which were impediments to long life, religious vows, *brahmacarya*, sacred studies and *upavāsa* (vide commentary) relating to human beings (lit. creatures), the sages, the followers of *yama*[1] and *niyama*,[2] illuminated with the brilliance of penance, fires with offerings of ghee as it were, all with virtuous acts sitting together comfortably on the auspicious valley of the Himalayas, full of compassion for all creatures, discussed this sacred topic. These sages among others were Aṅgiras, Jamadagni, Vasiṣṭha, Kaśyapa, Bhṛgu, Ātreya, Gautama, Sāṅkhya, Pulastya, Nārada, Asita, Agastya, Vāmadeva, Mārkaṇḍeya, Aśvalāyana, Pārikṣi, Bhikṣu Ātreya, Bharadvāja, Kapiñjala, Viśvāmitra, Āśmarathya, Bhārgava, Cyavana, Abhijit, Gārgya, Śāṇḍilya, Kauṇḍilya, Vārkṣi, Devala, Gālava, Sāṅkṛtya, Baijavāpi, Kuśika, Bādarāyaṇa, Baḍiśa, Śaraloman, Kāpya, Kātyāyana,

1. The first constituent of the eight yogic practices. This consists of non-violence, truthfulness, abstinence from stealing, *brahmacarya* and abstinence from possessing wealth, etc.—vide *Yogasūtra* 2:29.

2. The second constituent of Yogic practices. This includes purity, contentment, austerity, study and devotion to God.—vide *Yogasūtra* 2:32.

Kāṅkāyana, Kaikaśeya, Dhaumya, Mārīca, Kāśyapa, Śarkarākṣa, Hiraṇyākṣa, Lokākṣa, Paiṅgi, Śaunaka Śākuneya, Maitreya, Maimatāyani, Vaikhānasas and Vālakhilyas. [6–14]

In the preceding verse it has been stated, "As advised by sages, Bharadvāja approached Indra." The question involved here is as to how Āyurveda which had confined itself to the heaven here-to-fore (from Brahmā upto Indra in succession), was brought down to this earth. These verses offer an explanation to that. It was towards the close of the first age (*satya* age) that the diseases manifested themselves. That is to say, even though the diseases had been there, they did not manifest themselves until the close of the first age (*satya* age). The author will himself explain it—vide *Vimāna* 3:24. This shows that diseases are permanent entities which will be explained by the author later—vide *Sūtra* 30:27.

Gradual decay is, in fact, the very nature of the body which is indicated by the use of the word '*śarīra*' (शीर्यते इति शरीरम्). The process of decay is intensified by the unslaught of diseases. Human beings, when affected by diseases, are not able to perform sacred duties like *cāndrāyaṇa*, etc. properly. Moreover, the span of life diminishes owing to diseases. Thus diseases are impediments to sacred duties, *upavāsa*,[1] sacred studies of the Vedas, *brahmacarya*,[2] sacred vows[3] and span of life.

The sages were inspired to discuss this topic only with a view to eradicating the diseases of all creatures. The attainment of long life for themselves could not be their aim because their long life was already assured. Their compassion was for creatures in general rather than for human beings alone. This shows the sense of equanimity they possessed. They were great sages indeed. In fact, the sages of all the four types viz. *ṛṣika, ṛṣiputra, devarṣi* and *maharṣi* were represented there. They were all of virtuous acts. They selected the Himalayas as the venue of the discussion because the success of a discussion depends upon the selection of an auspicious venue.

The names of several sages have been enumerated in the beginning with a view to warding off the evils and also to indicate the utility of this work due to its association with such great men. Among these sages, some were *yāyāvaras*—having no fixed or permanent abode—some *śālīnas*—having

1. *Upavāsa* means abstinence from anger and observance of truthful acts, etc., it also means the quality of a human being devoid of all sinful acts which prompts him to good virtuous acts—*Upavāsa* does not mean emaciation of the body by fasting, etc.
2. abstinence from sexual enjoyments—conducive to liberation.
3. vows taken in relation to some desired noble objects.

a fixed or permanent abode, and some were *ayonijas*—not born from the womb. The word *'bhikṣu'* is an epithet of Ātreya—cf. Sūtra 25:24. *Vaikhānasa* is the term used to denote a particular type of sage who belongs to the third stage (*Vānaprasthāśrama*) of human life. A class of short statured sages are designated as *vālakhilyas.*

धर्मार्थकाममोक्षाणामारोग्यं मूलमुत्तमम् ॥ १५ ॥
रोगास्तस्यापहर्तारः श्रेयसो जीवितस्य च ।
प्रादुर्भूतो मनुष्याणामन्तरायो महानयम् ॥ १६ ॥
कः स्यात्तेषां शमोपाय इत्युक्त्वा ध्यानमास्थिताः ।
अथ ते शरणं शक्रं ददृशुर्ध्यानचक्षुषा ॥ १७ ॥
स वक्ष्यति शमोपायं यथावदमरप्रभुः ।

Good health stands at the very root of virtuous acts, acquirement of wealth, gratification of desire and final emancipation. Diseases are destroyers of health, well being and life. This has manifested itself as a great obstacle in the way of human life. What could be its remedy ?—With this end in view, they entered into meditation. Then, in their vision they found a saviour in Indra; (and got an assurance to the effect that) he—the lord of the gods would explain the proper way to counteracting the diseases. [15–17]

Dharma is associated with the soul itself which is to be inferred from its results. *Artha* is the attainment of wealth like gold, etc. *Kāma* is the fulfilment of desire like embracing women. *Mokṣa* is liberation from the world. *Ārogya* i. e. health represents the equilibrium of *dhātus* in the absence of diseases. Thus, health is the root cause par excellence of the attainment of all these four objects of human life inasmuch as one suffering from a disease is absolutely incapable of performing any act conducive to the attainment of any of these four objects. As a matter of fact, the manifestation of diseases is synchronous with the impediments to the objects of human life. It is not correct to say that a disease is caused first and then it spoils health. The combination of a positive and a negative object would rather lead to a negative rather than a positive result. An impediment to the objects of human life on the other hand is to be treated as something positive rather than negative.

Life without happiness is not worth living. Conversely life with happiness alone is worth living. This sense is to be obtained by implication from this verse. As regards the destruction of the life as a means to

happiness—this need not be separately stated because this purpose is already served by the statement regarding the impediment to the fourfold objects of human life. Thus, in fine, *śreyas* is to be taken to mean well being in general, inclusive of virtuous acts, etc., while *jīvita* denotes the life in general. The desire to live long is innate in human beings, as in all creatures in general. This is irrespective of the external conditions like happiness or otherwise. As it has been stated, "This life came out of Brahman and desired, 'May I live long'." Even the attempts to commit suicide on the part of some human beings in distress, on an ultimate analysis, amounts to getting rid of the unfavourable conditions of life rather than of the life itself.

कः सहस्राक्षभवनं गच्छेत् प्रष्टुं शचीपतिम् ॥ १८ ॥
अहमर्थे नियुज्येयमत्रेति प्रथमं वचः ।
भरद्वाजोऽब्रवीत्तस्मादृषिभिः स नियोजितः ॥ १९ ॥
स शक्रभवनं गत्वा सुरर्षिगणमध्यगम् ।
ददर्श बलहन्तारं दीप्यमानमिवानलम् ॥ २० ॥
सोऽभिगम्य जयाशीर्भिरभिनन्द्य सुरेश्वरम् ।
प्रोवाच विनयाद्धीमानृषीणां वाक्यमुत्तमम् ॥ २१ ॥
व्याधयो हि समुत्पन्नाः सर्वप्राणिभयङ्कराः ।
तद्ब्रूहि मे शमोपायं यथावदमरप्रभो ॥ २२ ॥
तस्मै प्रोवाच भगवानायुर्वेदं शतक्रतुः ।
पदैरल्पैर्मतिं बुद्ध्वा विपुलां परमर्षये ॥ २३ ॥

Who should go to the abode of Indra to ask the latter about this ? "I may be deputed for this work", so said Bharadvāja first. Accordingly, as deputed by the sages, he went to Indra's abode and saw Indra, the destroyer of Bala sitting in the midst of the gods and sages and glittering like fire. After having gone there, he, the wise one, paid his compliments to the lord of the gods with the blessings conducive to his victory and humbly conveyed the sacred massage from the sages. "The diseases terrifying to all creatures have manifested themselves, advise me as to their proper remedial measures, O lord of the gods." Then lord Indra, considering the latter's depth of wisdom expounded the science of life to the sage (Bharadvāja) in brief. [18–23]

The problem was as to who amongst the sages would be able to propitiate Indra who was passionately attached to his wife—Śacī. It was in this context that Bharadvāja offered his services. His offer was voluntary, without any persuation. It took no time for Indra to appreciate

Bharadvāja's depth of wisdom and so the former expounded the science of life to the latter very briefly. That is to say, Bharadvāja was considered to be too intelligent to require an elaborate description of the various aspects of science. Indra got insight into Bharadvāja's deservedness as disciple by means of his divine intuitive power. Perhaps that is why no mention has been made here regarding Indra's question, etc. to Bharadvāja.

हेतुलिङ्गौषधज्ञानं स्वस्थातुरपरायणम् ।
त्रिसूत्रं शाश्वतं पुण्यं बुबुधे यं पितामहः ॥ २४ ॥

(Indra expounded) the immortal and sacred (science of life) consisting of three principles viz., etiology, symptomatology and the knowledge of therapeutics as a means to well-being par excellence to healthy and diseased which had earlier been understood by Brahmā. [24]

This verse presents in a nutshell the scope of the Science of life. The Science consists of three principles viz., etiology, symptomatology and therapeutics. Etiology here includes the immediate and distant causes of diseases. Similarly the symptomatology includes the entire signs and symptoms of diseases and health. In fact, diseases and health are also regarded as symptoms, inasmuch as they also represent the symptoms of certain diseases. As he will say, "*Jvara* (fever) is the one symptom of the condition having irregular attacks; on the other hand, conditions having irregular attacks are also known as *Jvara* (fever). Similarly the therapeutics include wholesome diet also. Description of body is included here under etiology and symptomatology.

Lest people should have a confusion as to whether the Science of life imparted by Indra was identical or nonidentical with the one originally propounded by Brahmā, it has been clearly stated that this was the science which had earlier been understood by Brahmā himself. Indra was not the author of the Science—he rather transmitted to Bharadvāja, the Science, the knowledge of which was obtained by him without any interruption from Brahmā in succession. That is why the Science here is regarded as immortal.

सोऽनन्तपारं त्रिस्कन्धमायुर्वेदं महामतिः ।
यथावदचिरात् सर्वं बुबुधे तन्मना मुनिः ॥ २५ ॥
तेनायुरमितं लेभे भरद्वाजः सुखान्वितम् ।
ऋषिभ्योऽनधिकं तच्च शशंसानवशेषयन् ॥ २६ ॥

He—the sage of great wisdom and devotion, duly grasped in no time, the whole science of life consisting of three branches,

(but) of immeasurable extent; thereby, Bharadvāja enjoyed an infinitely long and happy life, and conveyed all this to the sages. [25–26]

How did Bharadvāja learnt the Science of Life ? Because, Bharadvāja was a sage of great wisdom and devotion, he took no time to grasp this science of life consisting of three branches viz., etiology, symptomatology and knowledge of therapeutics in its entirety. The science of life has in fact neither a beginning nor an end. This has salvation as its main object (of *Śarīra* 1:94–95).

Bharadvāja got the whole science along with its three branches exactly as it had earlier been understood by Brahmā and as it was propounded by Indra. It is not that Bharadvāja first utilised the knowledge gained from Indra, towards his own longevity and then reported the whole science to the sages. The verse has rather to be construed in a way so that it may mean, "Bharadvāja obtained the infinite and soothing knowledge about the elixirs (by the administration of which he got a long life) rather than the long life itself. Or as Bharadvāja has studied the science of life with a view to helping all creatures and had thereby performed a great virtuous act, he got infinitely long life."

ऋषयश्च भरद्वाजाज्जगृहुस्तं प्रजाहितम् ।
दीर्घमायुश्चिकीर्षन्तो वेदं वर्धनमायुषः ॥ २७ ॥
महर्षयस्ते ददृशुर्यथावज्ज्ञानचक्षुषा ।
सामान्यं च विशेषं च गुणान् द्रव्याणि कर्म च ॥ २८ ॥
समवायं च तज्ज्ञात्वा तन्त्रोक्तं विधिमास्थिताः ।
लेभिरे परमं शर्म जीवितं चाप्यनित्वरम् ॥ २९ ॥

The sages, desirous of long life, got from Bharadvāja this science as a means to well-being of creatures and raising the span of life. These sages duly visualised by force of their intuitive powers *sāmānya*, *viśeṣa*, *guṇa*, *dravya*, *karman and samāvāya*. (These are the various categories as enumerated in the *Nyāya* system of philosophy and these terms will be explained by the author later in this chapter). After having known all this, the sages acted on the prescriptions as available in the science and attended the highest well-being and an inexhaustibly long life. [27–29]

The sages were anxious about the longevity of all creatures as well as that of their own. So they were inspired to pursue the knowledge of the science. As a first step towards its knowledge they were acquainted by force of their intuition with the six categories which form the substratum

of the Science. They found in this science various prescriptions dealing with the avoidance of the unwholesome habits and acceptance of wholesome ones and thereby attained inexhaustibly long life and well being devoid of all miseries.

अथ मैत्रीपरः पुण्यमायुर्वेदं पुनर्वसुः ।
शिष्येभ्यो दत्तवान् षड्भ्यः सर्वभूतानुकम्पया ॥ ३० ॥
अग्निवेशश्च भेल(ड)श्च जतूकर्णः पराशरः ।
हारीतः क्षारपाणिश्च जगृहुस्तन्मुनेर्वचः ॥ ३१ ॥

Then Punarvasu, friendly to all and having compassion for all creatures expounded the sacred science of life to his six disciples. And these disciples viz. Agniveśa, Bhela, Jatūkarna, Parāśara, Hārīta and Kṣārapāṇi followed his instructions. [30–31]

As it appears from these verses, Punarvasu *alias* Ātreya who was one of the direct disciples of Bharadvāja is the preceptor of Agniveśa. Some treat Ātreya and Bharadvāja as one and the same person. But this is not correct. Nowhere in the works on Āyurveda, Ātreya has been identified as Bharadvāja. Rather in the Hārīta, Bharadvāja has been described as the first preceptor of Ātreya. The order of transmission of this Science as indicated there is Indra, Bharadvāja, Ātreya, Hārīta. The statement of Vāgbhata about Ātreya being a disciple of Indra (cf.—Aṣṭāṅga Hṛdaya : Sūtra 1:3) should not be taken to denote the identity of Ātreya with Bharadvāja. That statement merely shows that Ātraya also was one of the disciples of Indra. This has been discussed in Āyurveda samutthānīya rasāyanapāda—cf. *Cikitsā* 1:4:3. That is to say, it was not Bharadvāja alone who got this science from Indra ; on the other hand several sages received instructions from Indra.

बुद्धेर्विशेषस्तत्रासीन्नोपदेशान्तरं मुनेः ।
तन्त्रस्य कर्ता प्रथममग्निवेशो यतोऽभवत् ॥ ३२ ॥
अथ भेलादयश्चक्रुः स्वं स्वं तन्त्रं कृतानि च ।
श्रावयामासुरात्रेयं सर्षिसङ्घं सुमेधसः ॥ ३३ ॥
श्रुत्वा सूत्रणमर्थानामृषयः पुण्यकर्मणाम् ।
यथावत्सूत्रितमिति प्रहृष्टास्तेऽनुमेनिरे ॥ ३४ ॥
सर्वं एवास्तुवंस्तांश्च सर्वभूतहितैषिणः ।
साधु भूतेष्वनुक्रोश इत्युच्चैरब्रुवन् समम् ॥ ३५ ॥
तं पुण्यं शुश्रुवुः शब्दं दिवि देवर्षयः स्थिताः ।
सामराः परमर्षीणां श्रुत्वा मुमुदिरे परम् ॥ ३६ ॥
अहो साध्विति निर्घोषो लोकांस्त्रीनन्ववा(ना)दयत् ।
नभसि स्निग्धगम्भीरो हर्षाद्भूतैरुदीरितः ॥ ३७ ॥
शिवो वायुर्ववौ सर्वा भाभिरुन्मीलिता दिशः ।
निपेतुः सजलाश्चैव दिव्याः कुसुमवृष्टयः ॥ ३८ ॥

अथाग्निवेशप्रमुखान् विविशुर्ज्ञानदेवताः ।
बुद्धिः सिद्धिः स्मृतिर्मेधा धृतिः कीर्तिः क्षमा दया ॥ ३९ ॥
तानि चानुमतान्येषां तन्त्राणि परमर्षिभिः ।
भ(भा)वाय भूतसङ्घानां प्रतिष्ठां भुवि लेभिरे ॥ ४० ॥

It was simply the speciality of intellect and not any other instruction of the sage (Punarvasu) which led first Agniveśa (of all the other disciples) to expound this work. Then the wise ones like Bhela and others expounded their respective works and presented them to Ātreya accompanied by a group of sages. Having heard the exposition of the science by the holy ones (disciples of Ātreya), the sages were extremely delighted to find that the exposition was well done and they welcomed it. All of them admired these (disciples of Punarvasu) who were desirous of doing good to all creatures and they all at a time exclaimed loudly, "Splendid is this sympathy for creatures". The divine sages accompanied by the gods residing in the heaven heard this sacred word of great sages and were extremely delighted to hear this. "Oh ! Excellent," this deep and melodeous sound produced in the heaven by the delighted gods resounded the three worlds. The auspicious wind blew and all the directions were illuminated by lights. Divine showers of flowers and water dropped down and then the gods of wisdom viz. Intellect, Accomplishment, Memory, Understanding, Patience, Fame, Forbearance, and Pity entered Agniveśa and other disciples and these works, accepted by the great sages were established on this earth for the good of all creatures. [32–40]

As pointed out in the preceding verse, Punarvasu imparted instructions in Āyurveda to his six disciples. Out of these disciples, the first one to write a work on Āyurveda was Agniveśa. This was not because Punarvasu had asked him to do so but because he was blessed with a special aptitude for this purpose. That is to say, Agniveśa was the best talented of all the disciples. So it is only after Agniveśa has completed his work, Bhela and other remaining disciples of Punarvasu wrote their respective works. After having submitted their respective works all the disciples approached the great sages for approval of their respective expositions. The sages were delighted to see such illuminating expositions and bestowed their blessings on all of them. Even the divine sages alongwith gods were delighted to hear the news about such expositions; this had its effect on

natural phenomena as well—the auspicious winds blew and the entire atmosphere was illuminated with divine lights and there were visible showers of flowers and rains and then the gods of wisdom, etc. entered all the disciples. Although these disciples were already bestowed with the various enlightening aspects of the knowledge even before attempting to write their respective works on Āyurveda, still these gods of wisdom, etc. entered these disciples in honour of the completion of the exposition. Among these gods, '*Siddhi*' represents the knowledge of the object and its means; *Kīrti* represents knowledge about exposition itself and not name and fame which are associated with ignorance. All these expositions approved by the sages were established on this earth for effecting good health, free from diseases amongst all creatures.

हिताहितं सुखं दुःखमायुस्तस्य हिताहितम् ।
मानं च तच्च यत्रोक्तमायुर्वेदः स उच्यते ॥ ४१ ॥

That (science) is designated as Āyurveda where advantageous and disadvantageous as well as happy and unhappy (states of) life alongwith what is good and bad for life, its measurement and life itself are described. [41]

Life is of four types viz., *hita* (useful or advantageous), *ahita* (harmful or disadvantageous), *sukha* (happy) and *duḥkha* (unhappy or miserable). All these will be subsequently explained in the *Arthedaśamahāmūlīya* chapter—cf. *Sūtra* 30:23–25. Thus, Āyurveda is a science which deals with all these four types of life, its wholesome and unwholesome habits and its span—short and long and the description of life itself. The various points relating to the span of life will be explained later (cf. Sūtra 30:25).

Thus, broadly speaking, Āyurveda stands for knowledge of life (*Veda* from √*Vid*—to know). Another meaning of the term *Veda* may be attainment, etc., (*Veda* from √*Vid*—to attain) but this is not intended here because attainment, etc. of life is not a direct object of Āyurveda—its direct object being just the knowledge of life.

शरीरेन्द्रियसत्त्वात्मसंयोगो धारि जीवितम् ।
नित्यगश्चानुबन्धश्च पर्यायैरायुरुच्यते ॥ ४२ ॥

The term '*āyus*' stands for the combination of the body, sense organs, mind and soul, and its synonyms are *dhāri* (the one that prevents the body from decay), *jīvita* (which keeps alive), *nityaga* (which serves as a permanent substratum of this body) and *anubandha* (which transmigrates from one body to another). [42]

Āyus, the life represents a combination of the body, the sense organs, the mind and the soul. The body made of the five *mahābhūtas* (basic elements) serves as an abode of the enjoyments and sufferings of the soul. The sense organs are the eyes, etc.; the *sattva* is the mind and the soul is the bearer of knowledge. All these combined with the virtue of the invisible past actions are designated as life. Although this combination is momentary because of the body itself being momentary still being fixed by some process of continuity, this is taken as one single continum.

Of the various synonyms of life enumerated, *nityaga* and *anubandha* appear to be unusual in the sense that nowhere else these terms are found to designate life. These synonyms have been shown here with a view to explaining the two important aspects of life viz., its permanency in spite of the body being momentary and its transmigratory faculty. The term *'dhāri'* will be explained latter on.

Another definition of *āyus* has been shown in the 30th Chapter of *Sūtrasthāna* (*Sūtra* 22) according to which the life stands for the continuity of consciousness. But in fact, the *āyus* is nothing except the combinations of the body, the sense organs, the mind and the soul. The continuity of consciousness follows this combination. As soon as this combination is lost, the *āyus*—life ceases to exist and so the dead body being devoid of the mind is devoid of the combination in the form of life as well.

तस्यायुषः पुण्यतमो वेदो वेदविदां मतः ।
वक्ष्यते यन्मनुष्याणां लोकयोरुभयोर्हितम् ॥ ४३ ॥

As it is beneficial to mankind in respect of both the worlds (i. e. this life and the life beyond), Āyurveda, the most sacred and honoured by those proficient in the Vedas will now be expounded. [43]

Why this Āyurveda is regarded as the most sacred science and why is it honoured by those proficient in the Vedas ? The other Vedas do good only to the life beyond and so are regarded as sacred but the Āyurveda is the most sacred of all because it does good to mankind in respect of their present life as well as the life beyond. Thus, being an indispensable guide for health and virtuous acts, this Āyurveda is sacred par excellence and is honoured by those proficient in the Vedas. Moreover, being the life-giver, the Āyurveda is the most sacred. Unless there is life, the four objects of human life cannot be accomplished. As it is said, "No gift can surpass the gift of life"–*Cikitsā* 1:4:61. So the Āyurveda is sacred par excellence.

सर्वदा सर्वभावानां सामान्यं वृद्धिकारणम् ।
ह्रासहेतुर्विशेषश्च, प्रवृत्तिरुभयस्य तु ॥ ४४ ॥

Generic concomitance is always the couse of the augmentation of all the beings (whereas) the varient factor, of (their) diminution (provided) both are applied. [44]

As shown in verse 28, *sāmānya* (generic concomitance) occupies the first place in the list of items indicating the scope of Āyurveda; hence it is necessary to describe its correct implication. *Sāmānya* is, in fact, that generic concomitance or a state of generality or similarity which is always responsible for augmentation of all the three categories viz., matter, quality and action. *Sāmānya* is not only related to the things already created or produced but to all the beings belonging to the three categories mentioned above, whether in the manifested or unmanifested form and so the generic concomitance of the permanent entities like the atoms of earth etc., leads to the augmentation of the earth in the form of grosser molecules (*dvyaṇuka*, etc.).

It is not that the generic concomitance is in itself an augmenting factor. The generic concomitance is an augmenting factor only when it is related to the two objects having common characteristics. If the generic concomitance alone were an augmenting factor, the quality of flesh being already present in the muscular tissue elements of the body would in itself cause augmentation in the flesh of the body even of the vegetarians. The quality of edible flesh as present outside the body is almost identical with the one present in the muscular tissues of the body. Even then, the edible flesh does not cause the augmentation in the muscular tissue elements of the boby unless the former is taken in. Thus the generic concomitance or identical property alone is not responsible for augmentation. It is so only when it is taken in.

That is why the *Vaiśeṣika* system says that the generic concomitance (*sāmānya*), the varient factor (*viśeṣa*) and inseparable concomitance (*samavāya*) are neither effects nor causes of anything. [1] The term *sāmānya* in this verse means generic concomitance rather than similitude. The similitude is taken as the connotation of this term and thereby matter, etc., are taken into account; the inclusion of *sāmānya* in the scope of Āyurveda as in the verse 28 will have nothing to do with this and as such this will go out of context.

The fact that generic concomitance is an augmenting factor should not be taken to mean that augmentation is included in the very definition of generic concomitance. Augmentation on the other hand is the effect of generic concomitance taken with special reference to Āyurveda.

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1. "त्रयाणामकार्यत्वमकारणत्वं च–" Though quoted by Cakrapāṇi, this reference is not available in the extant editions of the Vaiśeṣika darśana.

It is not that generic concomitance will always cause augmentation; it will do so only in the absence of inhibiting factors. Therefore, in view of this inhibiting factor in the form of the influence of the cooling property present in it, sourness, etc. of *āmalakī* (*Emblica officinalis* Gaertn.) does not cause augmentation of the sourness, etc. of *pitta*. So also the properties of other drugs alleviating all the three *doṣas* can be explained.

When we say that the generic concomitance has got the potentiality for causing augmentation, we do not mean that this alone would cause augmentation. That is to say the generic concomitance is one of the augmenting factors. Thus, sometimes, even the influence of altogether dissimilar objects causes augmentation. For example, even though the ghee is altogether dissimilar to intellect and digestive enzymes, it causes augmentation in both of them due to its specific action. So also *vāta* is augmented by mental strain. Similarly empirical augmentation of semen is caused even by passion and external application of aphrodisiac drugs on both legs.

The generic concomitance implies similitude as well. So the quality of flesh does not possess generic concomitance with blood, rather it is a varient factor because of dissimilitude to the latter.

The term *viśeṣa* is not to be taken in the context of the basic varient factors as enumerated in the *Vaiśeṣika* system. The concept of *Vaiśeṣika* system would rather not be of any use in the Āyurveda. *Viśeṣa* here only implies a varient factor relating to the qualities of objects. So the varient factors in general cause diminution of all beings. For example, *gavedhuka* (*Triticum aestivum* Linn.) possesses variance in general in relation to flesh, etc., it is similar to the other forms of the same variety but it is in variance with flesh. Similarly, the quality of flesh being identical with that of others possesses generic concomitance with them but this again is at variance with blood, etc. As stated in connection with *sāmānya*, the *viśeṣa* as well causes diminution only in the absence of an inhibiting factor. Therefore, even though in contradistinction with *vāta*, the unctuousness of *mandaka* (curd not fully fermented) and *nikuca* (*Artocarpus lakoocha* Roxb.) does not alleviate it (*vāta*), because there is an empirical element of unwholesomeness in it.

Viśeṣa here means inhibiting varient factor. This implication is to be kept in view wherever this term is used subsequently.

Even though non-inhibiting varient factor does not directly cause augmentation or diminution, still its indirect effect on diminution cannot be questioned. For example, the tactile quality of *pṛthvī* which is neither hot nor cold does not augment nor lessen the cooling property of *vāta*; still it can be indirectly taken to be an inhibiting factor because of the absence

in it of the productivity of the tissue elements that are being normally consumed by enzymes (in the process of metabolism). It is rather an established fact that the application of a dissimilar object (not necessarily a varient factor) does cause diminution in all the transient elements, because of the absence of any other factor to compensate the natural loss. For example, if a dam is constructed on a river, the water in the down stream will get naturally lessened. In view of the fact that diminution is effected even when an uninhibiting varient factor in general is present, Agniveśa has made a general statement to the effect that the varient factor is the cause of diminution of all beings.

Now the question arises as to whether the generic concomitance or varient factor would cause augmentation or diminution, as the case may be, even without having any relation with anything. In fact, neither of them can be effective without having relationship with the body. That is to say the generic concomitance and the varient factor when related to the body cause augmentation and diminution respectively in the generic concomitance and varient factor of tissue elements.

The fourth quarter of the verse is interpretted slightly in a different manner as well : The maintenance of the equilibrium of tissue elements is the effect of the generic concomitance and varient factor, both. Generic concomitance will cause augmentation while the varient factor would cause diminution. Thus taken separately, either of them will not be able to maintain the equilibrium. It is only when they simultaneously have their effects in the form of augmentation and diminution that the equilibrium of tissue elements is properly maintained.

सामान्यमेकत्वकरं, विशेषस्तु पृथक्त्वकृत् ।
तुल्यार्थता हि सामान्यं, विशेषस्तु विपर्ययः ॥ ४५ ॥

Generic concomitance brings about (the sense of) oneness while the varient factor about (the sense of) separation. Again, the generic concomitance carries a sense of similitude while the varient factor, of dissimilitude. [45]

The generic concomitance and varient factor are defined in the present verse. The generic concomitance in fact consists of two factors viz. the sense of oneness and similitude while the varient factor a sense of separation and dissimilitude. Thus even though the time and space differ, the semantic aspect of the word "Cow" remains the same. This shows that there is something which does not change despite other exterior changes. This is what we mean when we say that *sāmānya* or generic concomitance brings about the sense of oneness. This sense of oneness is not only applicable to material objects. This is directly or indirectly

related to action and quality. One who cooks may not always be the same person but he is designated as a cook. So also, whiteness relating to a flower is not exactly the same as the one relating to a cloth. But by virtue of the qualitative generic concomitance, both are regarded as one and the same.

The varient factor brings about the relative sense of separation. So, even though the quality of a cow possesses generic concomitance with all the other cows, still it brings about the sense of separation in relation to the class of horses and as such it is the varient factor in relation to the horses. It is according to this principle that the quality of flesh outside the body when taken in, augments flesh in the body. But the same quality of flesh being a varient factor in relation to *vāta*, alleviates the *vāta* in the body. Again being a non-inhibiting varient factor this does not cause diminution in blood. Rather owing to the qualitative generic concomitance, this augments blood.

Now the problem arises as to how the sense of oneness amongst different individuals is brought about. The sense of oneness, it has been shown, is brought about by dint of similitude covering the entire class consisting of similar individuals. Dissimilitude on the other hand brings about distinction or separateness. Thus a cow and an elephant having dissimilar connotation bring about a sense of separateness.

Different commentators of Caraka have explained the previous and the present verse in different ways. Some hold the view that generic concomitance and varient factor are of three types according as they are related to (i) matter, (ii) quality and (iii) action. As such according to them, the previous verse relates to matter, the first line of the present verse to quality and its last line to action. This view has been repudiated by Bhaṭṭāra Haricandra himself on the ground that all the three types of generic concomitance are already included in the previous verse. But then it might be argued, if *sāmānya* in its entirety is included in the previous verse, then the present verse becomes altogether irrelevant. To remove this anomaly, some other commentators have brought forward another set of clarification. According to them, the three types of generic concomitance are (i) radical, (ii) medical and (iii) partial. The previous verse, the first portion of the present verse and its last line relate to the radical, medical and partial generic concomitance respectively. But this theory is also not tenable as this type of classification does not serve any useful purpose. Some others hold the view that generic concomitance is of two types viz. (i) the one that is related to the subject and object both (*ubhayavṛtti*); e. g. meat and bodily flesh and (ii) the one that is related to one of them (*anubhayavṛtti*); e. g.

ghee. Physical exercise and leisurely living augment digestion, *vāta* and *kapha* respectively. Here the qualities of subjects are not similar to those of the objects. Still they bring about augmentation in the objects empirically. The empirical augmenting factors in these subjects are verily the quality of ghee, physical exercise, etc., which though absent from the objects are present in the subjects. So, here also, according to these commentators the generic concomitance is the augmenting factor. But then, as shown above, the moment a given quality is found absent from the subject or the object it loses its value as a generic concomitance; it is rather to be treated as a variant factor. If both the similar as well as dissimilar qualities are treated as augmenting factors, the generic concomitance as such would lose its ground as an augmenting factor because the augmentation based on generic concomitance implies the sense of similarity both in the subject and the object. But realy speaking, generic concomitance is just one of the augmenting factors; it is not that this is the only augmenting factor, even though, if not inhibited otherwise it always causes augmentation.

It has been pointed out by some commentators that the generic concomitance as an augmenting factor relates only to matter and quality and not to action. They illustrate this fact by citing the augmenting effect of physical exercise on *vāta.* Here there is no similitude in so far as the functions of physical exercise and *vāta* are concerned, still the former augments the latter. According to their interpretation, even Caraka, while he acknowledges concomitance relating to matter [1] and quality, [2] is silent about the generic concomitance relating to action. He rather makes statement about action simply as an action without any reference to generic concomitance with regard thereto. But this is not an acceptable proposition. It is true that augmentations effected by action are generally empirical but that does not mean that actions are devoid of any generic concomitance as such. The illustration cited by these commentators does in itself prove that actions do possess generic concomitance. A body, actively engaged in physical exercise, causes augmentation in the active *vāta* (Thus action causes augmentation in another action) and conversely the same body devoid of action in the form of physical exercise causes diminution in the *vāta* that is active, (thus the varient factor—inaction or restlessens the action i. e. active *vāta*). Again by implication, the sleep as well comes under the category of action and this is regarded as an augmenting factor for *kapha* inasmuch as it inhibits the movements of the body which could have otherwise lessened *kapha.* Thus, even though the

1. मांसमाप्यायते मांसेन ...*Śarīra* 6:10
2. तत्र समानगुणभूयिष्ठानामन्यप्रकृतीनामप्याहारविकाराणामुपयोगः । *Śarīra* 6:11

sleep does not directly bring about augmentation in *kapha*, yet, by inhibiting bodily movements it accelerates the growth of *kapha*. On similar lines the effect of drug, sleep, etc. can also be explained. Of course, where the cause and the effect based on some generic concomitance cannot be explained, this may be explained on empirical principle.

Meat is stated to be an augmenting factor of the bodily flesh and a diminishing factor for *vāta*. Now the question arises as to how one and the same substance—'meat'—can simultaneously give rise to two different factors. In actual life an individual—e.g. Devadatta—does not manufacture two different objects, say a pitcher and a bow at a time. But then this simile of sentient beings does not hold good so far as insentient objects are concerned. By nature sentient beings are not capable of doing two different things at a time. But this is not so with regard to insentient objects; e. g. one sound gives rise to many other sounds at a time; fire produces light and heat both at a time. That is why Caraka has also said that a medicine duly taken in, simultaneously reconciles deficient and excessive tissue elements of the body—it reduces the excessive ones and makes up the deficient ones.—vide *Śarira* 6:6.

How is it that even a wholesome diet does not help in augmenting the tissue elements of an old man whose tissue elements are dwindling or the one suffering from vitiated *doṣas* ? Similarly, how is it that in the summer, diets having sweet taste (which are normally augmenting factors for *kapha*) do not augment *kapha* ? This, in fact, is not a problem. As explained above, an augmenting factor will have its effect only when it is not inhibited otherwise. In all these examples the force of the augmenting factors is inhibited by such elements as the over weakening effects of old age or suffering from vitiated *doṣas* or heating properties of summer.

It is only the generic concomitance relating to matter that can augment the tissue elements but not the qualitative generic concomitance, because the qualities cannot produce matter. Of course, the qualitative generic concomitance helps in inferring the matter possessing the quality concerned. But the matter and not the quality is an augmenting factor of the tissue elements. For example, from the roughness of *citraka* (*Plumbago zeylanica* Linn.), it can be inferred that it has got generic concomitance conducive to augmentation in *vāta*. Thus, the qualities do help in sustaining the augmenting factors of a given matter. But then it is the matter that causes augmentation and not the quality. The qualities rather produce and augment qualities only.

सत्त्वमात्मा शरीरं च त्रयमेतत्त्रिदण्डवत् ।
लोकस्तिष्ठति संयोगात्तत्र सर्वं प्रतिष्ठितम् ॥ ४६ ॥

स पुमांश्चेतनं तच्च तच्चाधिकरणं स्मृतम् ।
वेदस्यास्य, तदर्थं हि वेदोऽयं संप्रकाशितः ॥ ४७ ॥

Mind, soul and body—these three are like a tripoid; the world is sustained by their combination; they constitute the substratum for every thing. This (combination of the above three) is *Puruṣa;* this is sentient and this is the subject matter of this *Veda* (Āyurveda); it is for this that this *Veda* (Āyurveda) is brought to light. [46–47]

The scope of Āyurveda, as shown in verse 28 includes *guṇas* as well, and combination of mind, soul and body occupies a prominent position amongst the *guṇas*; so these verses represent an explaination of this combination.

Or alternatively, the entire science of Āyurveda concerns itself along with the items possessing generic concomitance and varient factor; for causes and symptoms of diseases as well as their treatment are shown here only in terms of generic concomitance and varient factor. But then the subject matter for this science remains to be explained. This is being explained in these verses.

The entire worldly life depends on the combination of mind, soul and body. This combination is likened to a tripoid. The simile is particularly significant. A tripoid can sustain itself so long as none of its three constituents is disturbed. The tripoid in the present context constitutes the entire sentient beings.

The trio includes the sense organs alongwith their objects, *buddhi* and *ahaṁkāra*—the latter two are included under 'soul' while the former one under body. The mind occupies a very important place in this trio inasmuch as the entire activities relating to the body are controlled by it. That is why it comes first in the list of constituents of the trio.

In verse 42, it has been shown that the span of life is nothing but a combination of the body, the sense organs, the mind and the soul. The emphasis there is on the span of life. In the present context, however, the emphasis is on *Puruṣa* i. e. the sentient being who is made of the combination of mind, soul and body and who is in fact the subject matter of Āyurveda.

खादीन्यात्मा मनः कालो दिशश्च द्रव्यसंग्रहः ।
सेन्द्रियं चेतनं द्रव्यं, निरिन्द्रियमचेतनम् ॥ ४८ ॥

Ākāśa etc., (*pṛthvī, ap, tejas, vāyu* and *ākāśa*), soul, mind, time and space constitute matter. Matter having sense organs is sentient while the one devoid of them is insentient. [48]

In the scope of Āyurveda as mentioned in verse 28, matter (*dravya*) follows qualities (*guṇas*). The order has now been changed inasmuch as the present verse deals with matter (*dravya*) and as such precedes the description of qualities as in the subsequent verse. But this is not a problem. The qualities do not have any status independent of the matter and as such being the substratum of all the qualities, matter is certainly more important than qualities. Moreover, the most significant quality in the context of Āyurveda is the combination (of mind, soul and body) which has already been explained in the previous verse. The present verse attempts an introduction to the distinctive qualities (*viśeṣa guṇa*) which are found in various constituents of matter. The reason why quality precedes matter in the order of the various items included in the scope of Āyurveda in verse 28 is that it is the qualities and not matter that counts most in the various discussions of Āyurveda.

Why do *Ākāśa* etc., precede the soul here ? It is true, the soul is the most important constituent of the trio mentioned in the preceding verse but then it is the body and not the soul which suffers from diseases and which needs therapies advocated in Āyurveda. So the five elements that constitute the body have been enumerated first.

Matter here is to be taken in its subtle form as distinct from the gross ones like hands, feet, *haritakī* (*Terminalia chebula* Linn.) etc., and other gross forms thereof.

Matter is of two kinds—sentient and insentient. The sentient matter is the one in possession of the sense organs and so the insentient one is devoid of them. In the definition, it would have been enough if it were just said that the matter in possession of the sense organs is sentient. This would have by implication indicated that matter without the sense organs is insentient. But in order that there may not be any confusion about the definition of the sentient and insentient matter, both have been defined in clear terms. Moreover, it is not always that a positive statement gives rise to the corresponding negative meaning by implication. For example, when it is said that day sleep is prohibited for those suffering from new fever, this does by no means imply that day sleep is allowed for those suffering from chronic fever. So it was necessary to define both the sentient and insentient aspects of the matter.

Although it is the soul, and not the mind or body with is sentient, still the sentient aspect of the soul manifests itself only when it is combined with mind and the body. This is like the heat attributed to water in combination with the fire. So the soul in combination with the mind and body is sentient.

This definition applies also to the vegetable kingdom; that is to say the vegetable kingdom is also sentient. Many examples can be cited to prove this. The *Sūryabhaktā* (*Helianthus annus* Linn.) moves according to the movement of the Sun. The *lavalī* (*Gicea acida* Merrill) gets fruits just on hearing the sound of the thunder. The *bījapūraka* (*Citrus medica* Linn.) tree produces fruits only by the smell of the fat of jackals etc., similarly *āmra* (*Mangifera indica* Linn.) trees when irrigated with the fat of fish, produces fruits in plenty. *Aśoka* tree (*Saraca indica* Linn.) hit with the sole of the feet of a lady begets flowers. The above example clearly indicates the presence of the various sense organs in the vegetable kindom as well. This is also attested from scriptures. "If a brahmin does not give blessings in response to salutations, he is born in a cemetery as a tree surrounded by vultures and *kaṅkas*." "Trees, shrubs and other varieties of grass are covered with darkness arising out of their sinful acts but they all have consciousness full of happiness and miseries. The extent of creation beginning with Brahmā is up to vegetable kingdom." Thus, the members of the vegetable kingdom have got life as well as consciousness. So they belong to the category of sentient matter.

सार्था गुर्वादयो बुद्धिः प्रयत्नान्ताः परादयः ।
गुणाः प्रोक्ताः,

Objects of sense organs (*śabda, sparśa, rūpa, rasa, gandha*), conditions like heaviness, etc. (*guru, laghu, śīta; uṣṇa, snigdha, rukṣa, manda, tīkṣṇa, sthira, sara, mṛdu, kaṭhina, viśada, picchila, ślakṣṇa, khara, sthūla, sūkṣma, sāndra, drava*), knowledge (which includes *smṛti, cetanā, dhṛti, ahaṁkāra*), condition ending with *prayatna* (*icchā, dveṣa, sukha, duḥkha prayatna*) and those beginning with *para* (*para, apara, yukti, saṁkhyā, samyoga, vibhāga, pṛthaktva, parimāṇa, saṁskāra, abhyāsa*) are *guṇas*. (For a correct apprisal of the term *guṇa* vide verse 51.) [49]

In the present verse, *guṇas* have been enumerated. The *guṇas* are of three types—(i) those constituting the distinctive features of the five elements, (ii) those common to five elements and (iii) those relating to the soul.

The *guṇas* of the first category are sound (*śabda*), touch (*sparśa*), vision (*rūpa*), taste (*rasa*) and smell (*gandha*) constituting the distinctive features of *ākāśa*, *vāyu*, *agni*, *ap*, and *pṛthvī* respectively.

Those of the second category are heaviness (*guru*), lightness (*laghu*), coldness (*śīta*), heat (*uṣṇa*), unctuousness (*snigdha*), roughness (*rūkṣa*), dullness (*manda*), sharpness (*tīkṣṇa*), immobility (*sthira*), mobility (*sara*),

softness (*mṛdu*), hardness (*kaṭhina*), non-sliminess (*viśada*), sliminess (*picchila*), smoothness (*ślakṣṇa*), coarseness (*khara*), grossness (*sthūla*), subtilty (*sūkṣma*), density (*sāndra*) and liquidity (*drava*).

The *guṇas* of the third category are intellect (*budhi*) including memory (*smṛti*), consciousness (*cetanā*), patience (*dhṛti*) and ego (*ahaṁkāra*) etc., desire (*icchā*), hatred (*dveṣa*), happiness (*sukha*), misery (*duḥkha*), efforts (*prayatna*), predominance (*para*), subordination (*apara*), propriety (*yukti*), number (*saṁkhyā*), combination (*saṁyoga*), division (*vibhāga*), separation (*pṛthaktva*), measurement (*parimāṇa*), transformation (*saṁskāra*) and repetition (*abhyāsa*).

प्रयत्नादि कर्म चेष्टितमुच्यते ॥४९॥

Action in the form of curative effort is known as *karman*. [49]

Karman here denotes the various types of action including efforts. This also includes the entire activity relating to the transformation of qualities and heaviness etc., it includes all kinds of action—even actions that are subtle enough in their latent stages. Even the action of efforts are included in the definition of *karman* vide *Vimāna* 8:77.

समवायोऽपृथग्भावो भूम्यादीनां गुणैर्मतः ।
स नित्यो यत्र हि द्रव्यं न तत्रानियतो गुणः ॥ ५० ॥

Samavāya is the inseparable concomitance of *pṛthvī* etc., with their qualities. This is eternal because where there is matter, its distinctive quality is always there. [50]

There exists a special relationship between the 'whole' (*avayavī*) and its 'parts' (*avayavas*), 'matter' (*guṇin*) and its 'qualities' (*guṇas*), 'action' (*karman*) and the 'one having action' (*karmavat*), 'generic concomitance' (*sāmānya*) and the 'one having generic concomitance' (*sāmānyavat*). This relationship is inseparable in character. For example, a 'whole' cannot exist without its 'parts', so inseparable concomitance or the relationship which can never be absent from the items related to each other is known as *samavāya*. It is this relationship which exists between *pṛthvī* and its quality like smell etc. Qualities are of course placed in a subordinate position. That is to say matter being the substratum of qualities is predominent. So the relationship existing between *pṛthvī* and smell may be said to be the one between the substratum (*ādhāra*) and its contents (*ādheya*) vide *Padārtha dharma saṁgraha-Dravyapadārthanirūpaṇa* chapter.

Because the meterial object like *ākāśa* is eternal, so its quality, i. e. *śabda* or sound is also eternal. Therefore, the relationship between an

eternal material object and its eternal quality should also be necessarily eternal. On the same analogy, the Inseparable Concomitance existing between the 'whole' and its 'parts' etc. should be eternal everywhere. Even if the material object is ephemeral, the inseparable concomitance existing between such an object and its qualities etc. is always eternal. For example, the Cow as an individual entity may die but the generic concomitance existing between the individual cow and its class cannot die. Thus, the *samavāya* is always eternal.

Some commentators have differentiated between an eternal and an ephemeral *samavāya*. But this differentiation does not lead anywhere in the present context nor does it represent an universally acknowledged classification.

यत्राश्रिताः कर्मगुणाः कारणं समवायि यत् ।
तद्द्रव्यं,

The one which is a substratum of the qualities and actions and which is a concomitant cause is the matter. [51]

By definition, matter happens to be the substratum of qualities and actions and it is also the concomitant cause of another matter and qualities as well as action. The capacity to produce something out of its own rests only in the matter. Neither the qualities nor action can produce something out of their own. So the matter and not the qualities or action can constitute concomitant cause. This definition of matter differentiates the latter from the other five categories, viz. quality (*guṇa*), action (*karman*), generic concomitance (*sāmānya*), varient factor (*viśeṣa*) and inseparable concomitance (*samavāya*).

This does not include the absence of the qualities, etc. pertaining to the other material object. For example, there does not exist any inseparable concomitance between *ākāśa* and *karman*. It is, therefore, advisable to have another definition of matter : The one that is possessed of qualities and which is capable of being a concomitant cause is a matter.

It might be argued that in the first moment matter is produced without any qualities. So if the above definition is accepted, the matter in the first moment of its production will not be matter at all. But, as a matter of fact, matter does have the qualities in the very second moment, i.e. before it can be perceived as matter. So even if it is devoid of qualities in the first moment it does possess the capability of being possessed of qualities in the very second moment. So there is no discrepancy in the definition offered above—vide *Vaiśeṣika darśana* 1:15.

समवायी तु निश्चेष्टः कारणं गुणः ।। ५१ ।।

Guṇa possesses inseparable concomitance; it is the cause devoid of efforts. [51]

Unlike *karman*, *guṇa* is devoid of any (curative) efforts. Besides, *guṇa* has also inseparable concomitance as distinct from *ākāśa*, etc. which though devoid of efforts do not have inseparable concomitance as their substrata. Similarly, *karman* is quite distinct from gross matter which forms the substratum for action.

Unlike generic concomitance (*sāmānya*), variant factor (*viśeṣa*), and inseparable concomitance (*samavāya*), which do not constitute causes, *guṇa* represents a causative factor as well. However, to say that the *guṇa* is the cause is only partially correct. There are *guṇas* like the measurement of infinite matter and form of variant factor (*viśeṣa*) in which case *guṇa* cannot be said to be a cause of anything. But then the causality in this context implies the generic concomitance existing in the concept of a given class. Alternatively we can as well say that as all other *guṇas* constitute causes, so the *guṇas* like the measurement of infinite matter as well as vision, etc. do also have capacity to be the causes. In any case, being the causes of knowledge leading to perception for the *yogins*, even the measurement of the infinite matter, etc. does constitute the cause.

This sort of causality exists in generic concomitance (*sāmānya*), etc. as well. Still *guṇa* is quite distinct from them. Because this is simultaneously a substratum as well as content of the inseparable concomitance (*samavāya*). So unlike an infinite matter which is only a substratum of the inseparable concomitance and unlike generic concomitance (*sāmānya*), etc. which are only the contents, the *guṇa* is both the substratum and content of the inseparable concomitance.

संयोगे च विभागे च कारणं द्रव्यमाश्रितम् ।
कर्तव्यस्य क्रिया कर्म कर्म नान्यदपेक्षते ॥ ५२ ॥

Karman (action) present in the matter is the cause of combination and separation. *Karman* is the action relating to something to be achieved. It does not require any other factor for its action. [52]

Action is simultaneously the cause of combination and separation. While combination does not cause separation and *vice versa*, action present in the matter causes both combination as well as separation.

Karman does not require any other subsequent help in the process of causing separation from the previous position as well as combination with the subsequent position. Although matter is simultaneously a factor for causing combination and separation, still it is so only when it possesses

karman. *Karman*, on the other hand, does cause combination and separation as soon as it is produced without requiring any other subsequent help except the proximity to the substratum of the combination and separation.

By definition, *karman* here implies only the action relating to something to be achieved (like the action of drugs, etc.) and not something like *vamanakarma* (emetic therapy) or *adṛṣṭakarma* (invisible past action).

इत्युक्तं कारणं,

This is (all) about the cause (means). [53]

So matter (*dravya*), quality (*guṇa*), action (*karman*), generic concomitance (*sāmānya*), variant factor (*viśeṣa*) and inseparable concomitance (*samavāya*) constitute the means (for achieving good health). There does not exist any other means.

कार्यं धातुसाम्यमिहोच्यते ।
धातुसाम्यक्रिया चोक्ता तन्त्रस्यास्य प्रयोजनम् ॥ ५३ ॥

In the present context, the effect is the equilibrium of tissue elements. The very object of this science is the maintenance of the equilibrium of tissue elements. [53]

The cause (*kāraṇa*) and the effect (*kārya*) in the present context are to be treated slightly in a different way as distinct from the use of these terms in philosophical texts. These terms are taken to mean the factors leading to and maintenance of equipoise of tissue elements respectively. In fact, the very object of the science is the maintenance of the equipoise of the tissue elements. As the author will himself say, the disturbance of the equilibrium of tissue elements is the disease while the maintenance of equilibrium is health.—cf. *Sūtra* 9 : 4.

कालबुद्धीन्द्रियार्थानां योगो मिथ्या न चाति च ।
द्वयाश्रयाणां व्याधीनां त्रिविधो हेतुसंग्रहः ॥ ५४ ॥

The causes of the diseases relating to both (mind and body) are three-fold-wrong utilisation, non-utilisation and excessive utilisation of time, mental faculties and objects of sense organs. [54]

The present verse represents an exposition as to the causes of diseases relating both to mind and body. The threefold causes are wrong utilisation, non-utilisation and excessive utilisation of time, mental faculties and objects of sense organs.

Time here is taken to mean seasons including winter, summer and rainy season. The objects of sense organs are sound, touch, vision, taste and smell as well as their accessories like matter (*dravya*), quality (*guṇa*)

and action (*karman*) which are utilised through the sense organs. Diseases are of three categories viz., mainly psychological, mainly somatic and psychosomatic.

Time, mental faculties and objects of sense organs are mentioned here in their order of importance. Time is the most important factor inasmuch as it is indispensable in character. Then come the mental faculties. It is the defect in mental faculties that lead to the defects in the objects—vide *Sūtra* 28 : 39. Thus, even though, the abuses of the objects of sense organs arise out of the defective mental faculties, still owing to its proximity to the psychosomatic diseases, the former is categorised separately. The abuse of mental faculties on the other hand leads to the somatic, oral and psychic ailments.

Even the sinful acts are the causes of diseases—vide *Śarīra* 1 : 117. The sinful acts are included under the abuses of mental faculties. As the sacrifices, through their subsidiary effects in the form of *dharma* lead to the attainment of heaven, so the abuses of mental faculties through their subsidiary effects in the form of sinful acts lead to the act-born diseases.

There are different theories about the act-born diseases. Some hold the view that such diseases originate from time itself rather than the abuses of mental faculties. In the text itself, there are different statements about the origin of such diseases which are interpreted differently by different commentators. But on an ultimate analysis it is not the time but the abuses of mental faculties that constitute the direct causes of the act-born diseases.

What about natural instincts like hunger, thirst, aging, etc. and the natural variation of *doṣas* like collection, augmentation and vitiation which occur notwithstanding the non-utilisation of time, etc. ? These instintcs may take the form of diseases if they are not properly utilised at proper times. Thus, non-utilisation of these instincts at proper times is certainly the result of the defective utilisation of mental faculties.

शरीरं सत्वसंज्ञं च व्याधीनामाश्रयो मतः।
तथा सुखानां, योगस्तु सुखानां कारणं समः ॥ ५५ ॥

The body and mind constitute the substrata of diseases and happiness (i. e. positive health). Balanced utilisation (of time, mental faculties and object of sense organs) is the cause of happpiness. [55]

The body and mind are the receptacles of diseases and happiness—both jointly and severally. For example, laprosy is (mainly) physical, passion is (mainly) psychological and insanity is both physical and psychological.

निर्विकारः परस्त्वात्मा सत्त्वभूतगुणेन्द्रियैः ।
चैतन्ये कारणं नित्यो द्रष्टा पश्यति हि क्रियाः ॥ ५६ ॥

The soul is essentially devoid of all pathogenecity. He is the cause of consciousness through the mind and the specific qualities of basic elements (*śabda, sparśa, rūpa, rasa,* and *gandha*). He is eternal. He is an observer—he observes all activities. [56]

In the preceding verse, mind and body have been described as receptacles of diseases. The soul is however, absolutely detached of all the bodily or psychological ailments. It is only when the soul is associated with the body or mind, he suffers from diseases or enjoys happiness. But the soul (i. e. the absolute soul), in himself is devoid of all pathogenecity. Of course, he causes consciousness through the agency of the mind, the specific qualities of the basic elements (*mahābūtas*, i. e. *śabda, sparśa, rūpa, rasa* and *gandha*) as well as sense organs. That is why wherever this agency is not available, no consciousness is manifested.

The soul is eternal, but it does not necessarily follow that the consciousness occuring through the above agency will also be eternal. In fact, consciousness is ephemeral in character. This is like the ephemerality of *śabda* which is the quality of *ākāśa*—the latter being eternal. But what is the proof for the eternity of the soul? The proof is that knowledge of a thing implies the continuity of the knower from the pre-knowledge upto the post-knowledge stage. Had there been no such continuity, the thing previously known would have remained unknown in the post-knowledge stage. This clearly shows that there is one and the same entity which exists throughout the various stages of knowledge. A thing known to the one individual (say, Devadatta) is not realised as known by another individual (say, Yajñadatta).

The soul observes all activities. So he is simply an observer. Whatever happiness or misery is found in the mind and body, the soul is quite detached of all these. Like a recluse, placed in a state of absolute tranquility of mind, he only observes all activities rather than being associated with any desire or malice whatsoever. This is so according to the *Sāṁkhya* system also.

वायुः पित्तं कफश्चोक्तः शारीरो दोषसंग्रहः ।
मानसः पुनरुद्दिष्टो रजश्च तम एव च ॥५७॥

Pathogenic factors in the body are *vāyu, pitta* and *kapha* while those in the mind are *rajas and tamas*. [57]

Vāta occupies the most prominent place among the pathogenic factors in the body. Its prominence is due to the acuteness, varieties and

seriousness of diseases caused by it—cf. *Suśruta* : *Nidāna* 1 : 9. As it will be explained in the *Mahārogādhyāya*, *vāta* gives rise to 80 types of diseases, *pitta* 40 types and *kapha* only 20 types.—cf. *Sūtra* 20 : 11, 14, 17. *Pitta* comes second in order of importance. By dint of its being at the root of digestion and metabolism as well as the relative acuteness of the diseases caused by it, it is certainly more important than *kapha*.

All these pathogenic factors have their actions in the body both jointly and severally. It is not that the pathogenic factors are confined only to *vāta*, *pitta* and *kapha*. By permutation and combination these factors take innumerable shapes—vide *Sūtra* 17:41–44. This three-fold classification is based on basic factors only.

In the *Suśruta* and elsewhere, *rakta* is also included as one of the pathogenic factors. A mention about *rakta*—its specific causes of vitiation, signs, and symptoms of vitiation, diseases due to its vitiation and treatment is also made in the present work—vide *Sūtra* 24 : 9, 18, 22. Thus, apparently, *rakta* is also to be treated as one of the pathogenic factors and so there should be fourfold classification of such factors instead of three-fold one. But the reason why *rakta* has not been included in the classification of pathogenic factors is that this is not in itself an independent pathogenic factor. It is so, only when it is vitiated by *vāta*, *pitta* or/and *kapha*. *Vāta*, *pitta* and *kapha*, unlike *rakta*, constitute independent pathogenic factors. So *rakta* is something that can be vitiated and not the one that can independently vitiate others. In the same way flesh (*māṁsa dhātu*) can as well be vitiated rather than being only a vitiator. The specific cause, signs, symptoms, diseases and treatment referred to above represent merely, the description of the state of *rakta* when it is vitiated by other pathogenic factors. This is like something burnt by heated oil where although it is fire that actually burns, it is generally said that the thing has been burnt by oil itself. Anything that causes unhappiness, irrespective of its not being an actual pathogenic factor, is also described as *doṣa* (meaning pathogenic factor). For example in *Cikitsāsthāna* 5 : 46 feaces are also described as *doṣa* (meaning pathogenic factor). Even in the Suśruta, the description of *rakta* as a *doṣa* (pathogenic factor) is to be taken only in a secondary sense. *Rakta* as a *doṣa* (pathogenic factor) is mentioned there only because it plays a very important role in pathogenesis of abscesses, ulcers, etc. But in some other context even the Suśruta accepts only three pathogenic factors viz., *vāta*, *pitta* and *kapha*—vide *Suśruta* : *Sūtra* 21:3. Had *rakta* been also a pathogenic factor, it would have also been responsible for the constitutional variations (*prakṛti*). But this is not so. Therefore, there are only three pathogenic factors.

This being mainly a book on internal medicine, emphasis here is on the description of *vāta*, *pitta* and *kapha* as pathogenic factors of the body.

Rajas and *tamas* which constitute pathogenic factors of mind, and are of psychological importance have just been briefly described in this work.

Out of the three qualities (*guṇas*) of mind viz., *sattva, rajas* and *tamas*, it is only the latter two that cause vitiation of the mind, the former one being non-pathogenic.

प्रशाम्यत्यौषधैः पूर्वो दैवयुक्तिव्यपाश्रयैः ।
मानसो ज्ञानविज्ञानधैर्यस्मृतिसमाधिभिः ॥५८॥

The former (pathogenic factors of the body) are reconciled by therapies based on religious rites and physical propriety; the latter ones (pathogenic factors of mind), by spiritual and scriptural knowledge, patience, memory and meditation. [58]

The pathogenic factors of the body or the diseases coming out of them can be overcome in one of the two ways. The one way is to take recourse to performance of auspicious ceremony like religious rites. This is rather more effective inasmuch as it alleviates diseases instantaneously and with the least labour. The other way is to take recourse to the therapy based on physical propriety; for example proper medicines, proper diet and proper regimen. Some such therapies eliminate the pathogenic factors while some only suppress them, resulting in the cure of the disease. So far as the pathogenic factors of the mind are concerned, they can be reconciled only by taking recourse to spiritual and scriptural knowledge, patience, memory and meditation.

रूक्षः शीतो लघुः सूक्ष्मश्चलोऽथ विशदः खरः ।
विपरीतगुणैर्द्रव्यैर्मारुतः संप्रशाम्यति ॥ ५९ ॥
सस्नेहमुष्णं तीक्ष्णं च द्रवमम्लं सरं कटु ।
विपरीतगुणैः पित्तं द्रव्यैराशु प्रशाम्यति ॥ ६० ॥
गुरुशीतमृदुस्निग्धमधुरस्थिरपिच्छिलाः ।
श्लेष्मणः प्रशमं यान्ति विपरीतगुणैर्गुणाः ॥ ६१ ॥

Vāta, which is rough, cool, light, subtle, mobile, non-slimy and coarse, is reconciled by medicines having opposite qualities. *Pitta*, which is unctuous, hot, sharp, liquid, sour, fluid and pungent is soon overcome by medicines having opposite qualities. Qualities of *kapha*, which are heavy, cool, soft, unctuous, sweet, immobile and slimy are relieved by medicines of opposite qualities. [59–61]

Even though in the *Vaiśeṣika* system, *vāyu* is described as having a tactile sensation which is neither hot nor cool, *vāta* is described here as having a cool tactile sensation. This is based on actual observation.

Biological *vāta* is aggravated by the use of cool substances and is alleviated by the use of the hot ones. Moreover, all the diseases caused by *vāta* result in physical coldness. Of course, *vāta*, when combined with *pitta* behaves as hot, but the element of heat in *vāta* is momentary ; this can be likened to a piece of stone which becomes hot when it is heated. So *vāta* becomes hot momentarily only when in conjunction with *pitta*. But left to itself, *vāta* is always cool.

Vāta is reconciled by medicines possessing opposite qualities. Here the opposite qualities include actions due to taste (*rasa*), potentiality (*vīrya*), *vipāka* and specific action (*prabhāva*)—vide *Sūtra* 28.

There are medicines which in terms of absoluteness, are not of opposite qualities but in which opposite qualities just predominate. It is true that *vāta* can be reconciled even by means of such medicines. But the reconciliation in this case would not be radical. Redical reconciliation can be achieved only when the medicines possessing the opposite qualities in absolute terms are administered.

As regards *pitta*, it is described here as having sour and unctuous qualities. This is so because it is made of *jala* and *tejas*. The Suśruta does not agree with this view. According to him *pitta* possesses only the pungent quality according as it is made of *tejas* only.

As to the *kapha*, it has been specified that by taking recourse to the medicine of the opposite qualities, reconciliation is primarily brought about in the qualities of *kapha* culminating in the reconciliation of the *kapha* as such.

विपरीतगुणैर्देशमात्राकालोपपादितैः ।
भेषजैर्विनिवर्तन्ते विकाराः साध्यसंमताः ॥ ६२ ॥
साधनं न त्वसाध्यानां व्याधीनामुपदिश्यते ।

The curable diseases are cured by medicines possessing opposite qualities, (when) administered with due regard to the place, dose and time. No medicine is to be prescribed for incurable diseases. [62-63]

It is true that diseases are cured by drugs of opposite qualities. This is not all. It is necessary to take into account the place where the drugs are produced, the physical condition of the patient, the appropriate dose of the drug, the seasonal variation as well as the age of the patient. Unless all these are taken into account, simply the drugs of opposite qualities will not eradicate diseases. This justifies the ten-fold classification of the factors to be examined in connection with the cure of diseases i. e. the *doṣas* affected, medicine, place, time, power of resistence in the body, conditions of the body, diet and its wholesomeness, mind, constitution of the body and age.

But even if all the above factors are taken into account, the drugs will have effect only on the diseases that are curable in nature. Certain diseases are incurable. For them no medicine can be prescribed. It might be argued that there is no disease which cannot be cured by the sages, well-versed in the method of administration of elixirs, performance of penance, *japa* and *yoga*. Such wise persons can even overcome death. Thus, it might not be correct to say that no medicine can be prescribed for incurable diseases. But the statement in the above verse relates only to the physicians in general and not to the exceptional types of the sages, mentioned above.

The fact that a given disease is incurable can be determined by the symptoms indicative of approaching death (*ariṣṭa lakṣaṇa*). Such symptoms are of two types. Symptoms of the first category are bound to result in death and those of the second category may not result in death. Although, according to some, even such symptoms are indicative of the unavoidability of death. Thus, whenever, the symptoms indicative of approaching death occur, it is to be concluded that the patient must die, sooner or later. But even for such cases the use of elixirs, performance of penance, etc. are prescribed as efficacious therapies. Such therapies however are not accessible to a common man. So, for the purpose of the Āyurvedic prescriptions in general, the cases, where symptoms indicative of approaching death occur, are incurable in nature and as such need not be treated at all.

भूयश्चातो यथाद्रव्यं गुणकर्माणि वक्ष्यते ॥ ६३ ॥

And so (Agniveśa) will explain in detail the qualities and actions (of drugs) [63]

Thus, in view of the fact that the qualities of drugs play a very important role in the cure of diseases, Agniveśa will explain, at appropriate places, the qualities and action of drugs in all their details.

रसनार्थो रसस्तस्य द्रव्यमापः क्षितिस्तथा ।
निर्वृत्तौ च विशेषे च प्रत्ययाः खादयस्त्रयः ॥ ६४ ॥

Ap and *pṛthvī* constitute the substratum for the manifestation of taste (*rasa*) which is the object of gustatory sense organ (*rasanendriya*). As to the specific qualities of taste (*rasa*) the (remaining) three (*ākāśa vāyu* and *tejas*) are responsible (for their manifestation).

Rasa or taste is the object of gustatory sense organ, as distinct from the objects of the other sense organs. Primarily *ap* is the substratum of *rasa*. Besides, *pṛthvī* also indirectly serves as a substratum thereof.

The qualities of preceding basic elements (*ākāśa, vāyu, agni, ap* and *pṛthvī*) are included in the succeeding ones; so the qualities of *ap* is automatically included in *pṛthvī*. To sum up, *ap* and *pṛthvī* are the substrata for the manifestation of taste (*rasa*). That is to say, taste (*rasa*) can manifest itself only through *ap* and *pṛthvī*. These two *mahābhūtas*, (in addition to the remaining three) are also responsible for the manifestation of specific *rasas* like sweet, etc. For example, taste is sweet when there is predominance of the qualities of *ap* and it is sour when the qualities of *pṛthvī* and *tejas* are predominant.

The other three basic elements viz. *ākāśa, vāyu* and *tejas* are only efficient causes of the manifestation of specific qualities of taste. By no means they can be treated as substrata thereof. These three basic elements have their effects jointly and severally leading to their various degrees, like sweet, sweeter and the sweetest by the process of premutation and combination.

According to some commentators, *kāla* i. e. time is also one of the factors for the manifestation of the various types and degrees of tastes.

In fact, inspite of taste being directly related to *ap*, its manifestation necessarily requires the presence of *pṛthvī* in it. For taste connot manifest itself without being related to *pṛthvī*.

स्वादुरम्लोऽथ लवणः कटुकस्तिक्त एव च ।
कषायश्चेति षट्कोऽयं रसानां संग्रहः स्मृतः ॥ ६५ ॥

Sweet, sour, saline, pungent, bitter and astringent—this is the sixfold collection of tastes. [65]

Different schools of thoughts present different classification of taste, details of which may be seen in *Sūtra* 26 : 8. The present verse, however, presents the sixfold classification of taste. This is the view of the preceptor Ātreya. In this classification, sweet taste occupies the first position inasmuch as it plays an important role in the diets of all living beings.

स्वाद्वम्ललवणा वायुं, कषायस्वादुतिक्तकाः ।
जयन्ति पित्तं, श्लेष्माणं कषायकटुतिक्तकाः ॥ ६६ ॥

Drugs having sweet, sour and saline taste alleviate *vāta*; those having astringent, sweet and bitter (tastes) alleviate *pitta* and those having astringent, pungent and bitter (tastes) alleviate *kapha*. [66]

Vāta has in fact no taste. Even then the drugs having sweet, sour and saline tastes alleviate it. This is so because the tastes of the drugs possess their accessory qualities like unctuousness and as such are of opposite qualities. Thus, as indicated in verse 62, such drugs alleviate

vāta. Conversely being unctuous and *abhiṣyandi* (i. e. a substance which due to its inherent sliminess and heaviness obstructs the channels carrying *rasa* or serum and as such causes heaviness), drugs having saline and sour tastes aggravate *kapha* possessing sweet taste, etc.

The various tastes can either alleviate or aggravate *doṣas*. Thus, these tastes which cannot alleviate, do necessarily aggravate the *doṣas*. For example, drugs of sweet, sour and saline tastes alleviate *vāta*. It automatically follows that those having astringent, bitter and pungent tastes would aggravate *vāta*. Similarly *pitta* is aggravated by pungent, sour and saline drugs, and *kapha* by sweet, sour and saline drugs.

Action of qualities (*guṇa*), potentiality (*vīrya*) and *vipāka* can be described on the lines of the action of taste—vide *Sūtra* 26 : 43, 45, 58.

किंचिद्दोषप्रशमनं किंचिद्धातुप्रदूषणम् ।
स्वस्थवृत्तौ मतं किंचित्त्रिविधं द्रव्यमुच्यते ॥६७॥

Drugs are of three categories, some alleviate *doṣas*, some vitiate *dhatus* and some are good for the maintenance of positive health. [67]

This represents an emperical classification of drugs. There are drugs which not only set right one; two or all the three *doṣas* but also the *dhātus* like *rasa* (which includes blood serum, lymph and tissue fluid). For example drugs like *āmalakī* (Emblica officinalis Gaertn.) and *durālabhā* (*Fagonia cretica* Linn.) set right *doṣas* and tissue elements. *Āmalakī* (*Emblica officinalis* Gaertn.) is in fact an auspicious drug although its capacity to alleviate all the three *doṣas* is effective only through its tastes. (It alleviates *vāta* by sour taste, *pitta* by sweet taste and *kapha* by astringent taste—vide *Suśruta* : *Sūtra* 46 : 144). Still all this is an outcome of its specific action. But for its specific action the sourness of *āmalakī* (*Emblica officinalis* Gaertn.) would have amounted to aggravating *pitta*.

Some drugs vitiate the *doṣas*, which maintain the body when in equilibrium, as well as *dhātus* like serum, etc. Drugs like *yavaka* (*Hordeum vulgare* Linn.), *mandaka* (immature curd) and poison may be cited as examples in this connection. Some other drugs are famous for their qualities leading to the maintenance of positive health.

This threefold classification of drugs also includes other types of drugs which are responsible for elimination and suppression of *doṣas*. Elixirs and aphrodisiac drugs come under the third category which are responsible for the maintenance of positive health.

It is not that one and the same drug can eliminate or alleviate the *doṣas*, vitiate the tissue elements as well as be responsible for the maintenance of positive health. To avoid this confusion, the three types of

drugs have been maintained separately. Of course, there are drugs which have more than one function. For example, while *raktaśāli* (red varieties of *Oryza sativa* Linn.), *ṣaṣṭika* (a variety of *Oryzā sativa* Linn.) and *yava* (*Hordeum vulgare* Linn.) are responsible for the maintenance of positive health; these also alleviate the *doṣas*. That is why *raktaśāli* has been prescribed in fevers. Even though *āmalaka* (*Emblica officinalis* Gaertn.) alleviates all the three *doṣas*, it can also vitiate the tissue elements if taken in excessive quantity. It is also seen that drugs, which vitiate tissue elements like poisons, also, alleviate *doṣas*; therefore in *udararoga* (ascitis and allied conditions) use of poison is advised. It is the property of *mandaka* (immature curd) to aggravate all the three *doṣas*. In some patients diseases are caused due to deficiency of one or the other *doṣa*. In such cases if *mandaka* is administered, it will bring up the deficient *doṣa* to its normal level resulting in the cure of diseases. Thus, the drugs have varied functions, depending upon the constitution of the patient, physical condition of the patient, the place of residence, time in which it is administered and dose of the drug. But as a matter of fact, these drugs have only one primary function to perform. It is according to this primary function, unaffected by the extraneous conditions that the above three classification of drugs has been suggested. The primary function of the fire is to burn unless inhibited by other extraneous conditions like recitation of *mantras*. Similarly, healing property of the drugs is effective unless inhibited by any other obstruent factors like heterogenous constitution, etc. Similarly, such of the drugs whose primary function is to vitiate tissue elements, occasionally, develop healing properties due to their association with other extraneous factors. As their primary function is to vitiate the tissue elements so they come under the second category of classification suggested above. This is on the analogy of water which becomes temporarily hot when associated with fire, but in terms of its primary property, is designated as cold in touch.

What about such drugs which alleviate one *doṣa* and aggravate the other ? For example *marica* (*Piper nigrum* Linn.) alleviates *kapha* but aggravates *pitta*. Several drugs come under this category. How to account for their action in terms of the classification given above. On the analogy of the threefold classification of diseases (viz. *vātika*, *paittika* and *ślaiṣmika*, some of which are caused by the combination of more than one *doṣas*) the above threefold classification of drugs is justifiable even though some of the drugs alleviate one *doṣa* while aggravating the other. This is one of the views. But in fact, the above classification is primarily based on specific properties of the drugs rather than the function guided by the tastes of the drugs. The dual properties of *marica* (*Piper nigrum* Linn.) are however, guided not by their specific actions (*prabhāva*) but by their

constituent tastes. Thus, it is irrelevant to cite the example of the dual properties of *marica* (*Piper nigrum* Linn.) in the present context. As far as the specific actions are concerned, there are no drugs which can play dual roles in the form of alleviating one *doṣa* and aggravating the other.

The use of the term "*doṣa*" and "*dhātu*" in the first and second category of classification is quite significant. "*Doṣas*" include "*dhātus*" and *vice-versa*. So the drugs that are designated as alleviators of the *doṣas* also alleviate *dhātus*. Similarly, the drugs that have been designated as vitiators of the *dhātus* do as well vitiate *doṣas*.

The drugs under the third category are those which have potentialities to maintain the positive health. Apparently it also means that the drugs have got potentialities to prevent the diseases. But, in fact, it is not the prevention of the diseases that constitutes the properties of the drug coming under this category. The primary function of the drugs coming under this category is the maintenance of the equilibrium of the tissue elements so that the tissue elements are neither aggravated nor decreased. That is to say, they help normal functioning of the body.

तत् पुनस्त्रिविधं प्रोक्तं जङ्गमौद्भिदपार्थिवम् ।
मधूनि गोरसाः पित्तं वसा मज्जाऽसृगामिषम् ॥ ६८ ॥ मांस
विण्मूत्रचर्मरेतोऽस्थिस्नायुश्रृङ्गनखाः खुराः ।
जङ्गमेभ्यः प्रयुज्यन्ते केशा लोमानि रोचनाः ॥ ६९ ॥
सुवर्णं समलाः पञ्च लोहाः ससिकताः सुधा ।
मनःशिलाले मणयो लवणं गैरिकाञ्जने ॥ ७० ॥
भौममौषधमुद्दिष्टमौद्भिदं तु चतुर्विधम् ।
वनस्पतिस्तथा वीरुद्वानस्पत्यस्तथौषधिः ॥ ७१ ॥
फलैर्वनस्पतिः पुष्पैर्वानस्पत्यः फलैरपि ।
ओषध्यः फलपाकान्ताः प्रतानैर्वीरुधः स्मृताः ॥ ७२ ॥
मूलत्वक्सारनिर्यासनाल(ड)स्वरसपल्लवाः ।
क्षाराः क्षीरं फलं पुष्पं भस्म तैलानि कण्टकाः ॥ ७३ ॥
पत्राणि शुङ्गाः कन्दाश्च प्ररोहाश्चौद्भिदो गणः ।

According to another classification, *dravyas* are of three kinds viz., those of animal origin, those of vegetable origin and metals including minerals. Different types of honey, products of cow-milk, bile, fats of muscle tissue, marrow, blood, flesh, faeces, urine, skin, semen, bone, ligament, horn, nail, hoof, hair, *loman* (hair of the body excluding those of the head and face), *rocanā* (purified Ox bile)—these are some of the drugs of animal origin used (in medicine).

Gold, five *lohas* (copper, silver, tin, lead and iron) alongwith their byeproducts (different types of bitumen), calcites alongwith silica, red arsenic, yellow arsenic, gems, salt, red chalk, collyrium—these are in brief the metals and minerals (used in medicine).

The drugs of vegetable origin are of four types viz. *vanaspati*, *virudh*, *vānaspatya* and *oṣadhi*. *Vanaspati* is the one having fruits only (without flower). *Vānaspatya* has flowers as well as fruits. *Oṣadhis* are those which die out when their fruits mature. The drugs belonging to the class of *virudh* are those which spread (with branches). The root, bark, *sāra* (aqueous extract), secretions, fibre, juice, tender leaves, alkali preparations, latex, fruits, flowers, ashes, oils, thorns, matured leaves, adventitious roots, rhyzomes, sprouts — all these belong to the group of drugs of vegetable origin. [68–73]

Another classification of drugs is attempted in these verses. According to this classification, drugs are of three types—those of animal origin, those of vegetable origin, and metals including minerals. In order of priority, the description of drugs of vegetable origin deserve preference over metals and minerals. But only for the sake of convenience, metals and minerals are being described prior to the description of drugs of the vegetable origin. *Lohas* are five in number viz., copper, silver, tin, lead and iron. Their byeproducts like different types of bitumen are included here as well. According to some theorists, *lohas* are to be classified into two categories viz., gold and those with byeproducts viz., silver, copper, tin, lead and iron.

मूलिन्यः षोडशैकोना फलिन्यो विंशतिः स्मृताः ॥ ७४ ॥
महास्नेहाश्च चत्वारः पञ्चैव लवणानि च ।
अष्टौ मूत्राणि संख्यातान्यष्टावेव पयांसि च ॥ ७५ ॥
शोधनार्थाश्च षड् वृक्षाः पुनर्वसुनिदर्शिताः ।
य एतान् वेत्ति संयोक्तुं विकारेषु स वेदवित् ॥ ७६ ॥

As indicated by Punarvasu, those having (therapeutically) useful roots are sixteen, those having (therapeutically) useful fruits are nineteen, important fats are four, salts are five, varieties of urine are enumerated as eight, while those of milk are also eight. Plants used for elimination therapy are six. It is only those who know to apply these to various diseases (really) know the science. [74–76]

Out of the drugs of the animal and vegetable origin, and metals including minerals, there are certain drugs which are specifically useful for the prevention and cure of some diseases. They are detailed in the subsequent verses.

हस्तिदन्ती हैमवती श्यामा त्रिवृदधोगुडा ।
सप्तला श्वेतनामा च प्रत्यक्श्रेणी गवाक्ष्यपि ॥ ७७ ॥
ज्योतिष्मती च बिम्बी च शणपुष्पी विषाणिका ।
अजगन्धा द्रवन्ती च क्षीरिणी चात्र षोडशी ॥ ७८ ॥
शणपुष्पी च बिम्बी च छर्दने हैमवत्यपि ।
श्वेता ज्योतिष्मती चैव योज्या शीर्षविरेचने ॥ ७९ ॥
एकादशावशिष्टा याः प्रयोज्यास्ता विरेचने ।
इत्युक्ता नामकर्मभ्यां मूलिन्यः,

Sixteen drugs having therapeutically useful roots are *hastidantī* (*Croton oblongifolius* Roxb.), *haimavatī* (*Acorus calamus* Linn.), *śyāmā* (*Operculina turpethum* R. B.—black variety), *trivṛt* (*Operculina turpethum* R. B.—white variety), *adhoguḍā* (?), *saptalā* (*Acacia concinna D. C.*), *śvetanāmā* (*Clitoria ternatea* Linn.—variety alba), *pratyakśreṇī* (*Baliospermum montanum* Muell.), *gavākṣī* (*Citrullus colocynthis* Schrad.), *jyotiṣmatī* (*Celastrus panniculatus* Willd), *bimbī* (*Coccinia indica* W. and A.), *śaṇapuṣpī* (*Crotalaria verrucosa* Linn.) *viṣāṇikā* (*Helicteres isora* Linn.), *ajagandhā* (*Gynadropsis gynandra* Linn.), *dravantī* (*Jatropha glandulifera* Roxb.), *kṣīriṇī* (*Mimusops hexandra* Roxb.). Out of them, *śaṇapuṣpī* (*Crotalaria verrucosa* Linn.), *bimbī* (*Coccinia indica* W. and A.) and *haimavatī* (*Acorus calamus* Linn.) are used for emesis; *śvetā* (*Clitoria ternatea* Linn.) and *jyotiṣmatī* (*Celastrus panniculatus* Willd.) are used for the elimination (of *doṣas*) from the head and the remaining eleven are for purgation. Thus, the names and actions of plants having therapeutically most useful roots are described here. [77–80]

Indentification of some of the drugs mentioned in this verse are shrouded in the mist of doubts.

फलिनीः शृणु ॥ ८० ॥

शङ्खिन्यथ विडङ्गानि त्रपुषं मदनानि च ।
धामार्गवमथेक्ष्वाकु जीमूतं कृतवेधनम् ।
आनूपं स्थलजं चैव क्लीतकं द्विविधं स्मृतम् ॥ ८१ ॥
प्रकीर्या चोदकीर्या च प्रत्यक्पुष्पा तथाऽभया ।
अन्तःकोटरपुष्पी च हस्तिपर्ण्याश्च शारदम् ॥ ८२ ॥

कम्पिल्लकारग्वधयोः फलं यत् कुटजस्य च ।
धामार्गवमथेक्ष्वाकु जीमूतं कृतवेधनम् ॥ ८३ ॥
मदनं कुटजं चैव त्रपुषं हस्तिपर्णिनी ।
एतानि वमने चैव योज्यान्यास्थापनेषु च ॥ ८४ ॥
नस्तः प्रच्छर्दने चैव प्रत्यक्पुष्पा विधीयते ।
दश यान्यवशिष्टानि तान्युक्तानि विरेचने ॥ ८५ ॥
नामकर्मभिरुक्तानि फलान्येकोनविंशतिः ।

Listen ! The plants having therapeutically most useful fruits are *śaṅkhinī* (*Canscora decussata* Roem. et Sch.) *vidaṅga* (*Embelia ribes* Burm.), *trapuṣa* (*Cucumis sativus* Linn.), varieties of *madana* (*Randia dumetorum* Lam.), *dhāmārgava* (*Luffa cylindrica* Linn. M. Roem.), *ikṣvāku* (*Lagenaria siceraria* Standl.), *jīmūta* (*Luffa echinata* Roxb.), *kṛtavedhana* (*Luffa acutangula* Roxb.), two types of *klītaka* (*Glycyrrhiza glabra Linn.*)—the one which grows in marshy land and the other which grows in dry land, *prakīryā* (*Caesalpinia crista* Linn.), *udakīrya* (*Pongamia pinnata* Merr.), *pratyakpuṣpā* (*Achyranthes aspera* Linn.), *abhayā* (*Terminalia chebula* Linn.) *antaḥkoṭarapuṣpī* (*Argyreia speciosa* Sweet), Autumnal fruit of *hastiparṇinī* (?), fruits of *kampillaka* (*Mallotus philippinensis* Muell.—Arg.) *āragvadha* (*Cassia fistula* Linn.) and also of *kuṭaja* (*Holarrhena antidysenterica* Wall.).

Dhāmārgava (*Luffa cylindrica* Linn. M. Roem.), *ikṣvāku* (*Lagenaria siceraria* Standl.), *jīmūta* (*Luffa echinata* Roxb.), *kṛtavedhana* (*Luffa acutangula* Roxb.), *madana* (*Randia dumetorum* Lam.), *kuṭaja* (*Holarrhena antidysenterica* Wall.), *trapuṣa* (*Cucumis sativus* Linn.), *hastiparṇinī* (?)—all these are used in emesis and also in *āsthāpana* (a type of medicated enema). *Pratyakpuṣpā* (*Achyranthes aspera* Linn.) is employed for elimination (of *doṣas*) by inhalation. Remaining ten are used for purgation. Thus, the names and actions of nineteen plants having therapeutically most useful fruits have been described. [80–86]

Even though, according to Suśruta, it is the root of *klītaka* (*Glycyrrhiza glabra* Linn.) which is used for therapeutic purposes, yet from the point of view of purgation, only the fruits of both the types of *klītaka* (*Glycyrrhiza glabra* Linn.) are most useful. As regards *hastiparṇinī*, only its autumnal fruits are most useful. As to *āragvadha* (*Cassia fistula*

Linn.) Suśruta has described its leaves as useful but in the present context, its fruits are described because they are useful.

सर्पिस्तैलं वसा मज्जा स्नेहो दिष्टश्चतुर्विधः ॥ ८६ ॥
पानाभ्यञ्जनबस्त्यर्थं नस्यार्थं चैव योगतः ।
स्नेहना जीवना वर्ण्या बलोपचयवर्धनाः ॥ ८७ ॥
स्नेहा ह्येते च विहिता वातपित्तकफापहाः ।

Four varieties of fat are ghee, oil, muscle-fat and marrow. They are prescribed for internal use, massage, enemata and inhalation. All these varieties of fat add to the unctuousness, invigoration, lustre, strength, corpulence (of the body) and alleviate *vāta*, *pitta* and *kapha*. [86–88]

Ghee occupies the most prominent place amongst the varieties of fat inasmuch as no other variety of fat equals it in the matter of carrying along the qualities of other drugs—vide *Nidāna* 1:40. Therefore, it comes first in the list.

सौवर्चलं सैन्धवं च विडमौद्भिदमेव च ॥ ८८ ॥
सामुद्रेण सहैतानि पञ्च स्युर्लवणानि च ।
स्निग्धान्युष्णानि तीक्ष्णानि दीपनीयतमानि च ॥ ८९ ॥
आलेपनार्थे युज्यन्ते स्नेहस्वेदविधौ तथा ।
अधोभागोर्ध्वभागेषु निरूहेष्वनुवासने ॥ ९० ॥
अभ्यञ्जने भोजनार्थे शिरसश्च विरेचने ।
शस्त्रकर्मणि वर्त्यर्थमञ्जनोत्सादनेषु च ॥ ९१ ॥
अजीर्णानाहयोर्वाते गुल्मे शूले तथोदरे ।
उक्तानि लवणा (नि)—

Five varieties of salt are *sauvarcala* (sochal salt), *saindhava* (rock salt), *viṭ* (Amonium chloride), *audbhida* (salt from the earth), and *sāmudra* (sea salt). They are all unctuous, hot, sharp and most exceedingly appetising. They are also used for anointment, causing unctuousness, fomentation, purgation, emesis, *niruha*, *anuvāsana*, massage, intake, elimination (of *doṣas*) from the head, surgical measures, suppositories, collyrium, unction, and also for the correction of indigestion, constipation, treatment of diseases due to *vāta*, *gulma* (abdominal tumour), *śūla* (colic pain) and *udara* (abdominal diseases including ascitis). This is about salts. [88–92]

Even though *saindhava* (rock salt) is the most useful amongst all varieties of salt, *sauvarcala* (sochal salt) is listed first because of its most agreeable taste. As such, *sauvarcala* (sochal salt) comes only after *saindhava* (rock salt) in order of priority.

न्यू(ऊ)र्ध्वं मूत्राण्यष्टौ निबोध मे ॥ ९२ ॥
मुख्यानि यानि दिष्टानि सर्वाण्यात्रेयशासने ।
अविमूत्रमजामूत्रं गोमूत्रं माहिषं च यत् ॥ ९३ ॥
हस्तिमूत्रमथोष्ट्रस्य हयस्य च खरस्य च ।
उष्णं तीक्ष्णमथोऽरूक्षं कटुकं लवणान्वितम् ॥ ९४ ॥
मूत्रमुत्सादने युक्तं युक्तमालेपनेषु च ।
युक्तमास्थापने मूत्रं युक्तं चापि विरेचने ॥ ९५ ॥
स्वेदेष्वपि च तद्युक्तमानाहेष्वगदेषु च ।
उदरेष्वथ चार्शःसु गुल्मिकुष्ठिकिलासिषु ॥ ९६ ॥
तद्युक्तमुपनाहेषु परिषेके तथैव च ।
दीपनीयं विषघ्नं च क्रिमिघ्नं चोपदिश्यते ॥ ९७ ॥
पाण्डुरोगोपसृष्टानामुत्तमं शर्म चोच्यते ।
श्लेष्माणं शमयेत् पीतं मारुतं चानुलोमयेत् ॥ ९८ ॥
कर्षेत् पित्तमधोभागमित्यस्मिन् गुणसंग्रहः ।
सामान्येन मयोक्तस्तु पृथक्त्वेन प्रवक्ष्यते ॥ ९९ ॥
अविमूत्रं सतिक्तं स्यात् स्निग्धं पित्ताविरोधि च ।
आजं कषायमधुरं पथ्यं दोषान्निहन्ति च ॥ १०० ॥
गव्यं समधुरं किंचिद्दोषघ्नं क्रिमिकुष्ठनुत् ।
कण्डूं च शमयेत् पीतं सम्यग्दोषोदरे हितम् ॥ १०१ ॥
अर्शःशोफोदरघ्नं तु सक्षारं माहिषं सरम् ।
हास्तिकं लवणं मूत्रं हितं तु क्रिमिकुष्ठिनाम् ॥ १०२ ॥
प्रशस्तं बद्धविण्मूत्रविषश्लेष्मामयार्शसाम् ।
सतिक्तं श्वासकासघ्नमर्शोघ्नं चौष्ट्रमुच्यते ॥ १०३ ॥
वाजिनां तिक्तकटुकं कुष्ठव्रणविषापहम् ।
खरमूत्रमपस्मारोन्मादग्रहविनाशनम् ॥ १०४ ॥
इतीहोक्तानि मूत्राणि यथासामर्थ्ययोगतः ।

Listen ! The most useful varieties of urine as explained by Ātreya, are eight, viz., urine of sheep, goat, cow, buffalo, elephant, camel, horse and ass. They are hot, sharp, unctuous, pungent and salty. They are used for unction, anointment, *āsthāpana*, purgation, fomentation, (correction of) constipation, alleviation of diseases in general, *udara* (diseases of abdomen including

ascitis), piles, *gulma* (abdominal tumour), *kuṣṭha* (obstinate skin diseases including leprosy), *kilāsa* (a type of leucoderma), poultices and affusion. They are prescribed as appetisers, antitoxics, bactericidals; they are also known as best remedies for those affected by *pāṇḍuroga* (anaemia), when taken in, it alleviates *kapha* and *vāta* and also brings down *pitta*. These are the general properties (of urine) as described by me, the specific ones are as follows :

Urine of sheep is bitter, unctuous, and not opposed to *pitta*; that of the goat is astringent, sweet, wholesome and it alleviates *doṣas*. Urine of the cow is slightly sweet; it also alleviates *doṣas*; it is bactericidal, it cures *kuṣṭha* (obstinate skin diseases including leprosy). If taken in, it alleviates pruritus. It is equally useful for the *doṣas* and *udara* (abdominal diseases including ascitis). That of the buffalo is alkaline, laxative; it cures piles, *śopha* (Oedema) and *udara* (abdominal diseases including ascitis). That of the elephant is saline; it is useful against bacterial infection and *kuṣṭha* (obstinate skin diseases including leprosy); it is specifically useful in cases of retention of faeces, urine, toxic conditions, diseases due to *kapha* and piles. That of the camel is bitter, it alleviates *śvāsa* (dyspnoea), *kāsa* (bronchitis) and piles. That of horses is bitter and pungent; it cures *kuṣṭha* (obstinate skin diseases including leprosy), *vraṇa* (ulcers) and toxic conditions. That of the ass cures epilepsy, insanity and *grahadoṣa* (demoniac seizures). Thus varieties of urine have been described keeping in view their potentiality and applicability. [92—105]

In all the varieties of urine, female urine is the most useful because of its lightness. It is due to the lightness of the body of females that their urine is also light. Some commentators ascribe heaviness or lightness of urine to the latter's association or dissociation with *śukra* (seed of animals), thus accounting for the heaviness or lightness of the masculine and faminine urines respectively. But, this is not correct. It would have been so had the females been completely devoid of *śukra* (seed of animals). As it has been pointed out by Suśruta in *Śārīra* 2:47, even females do have *śukra* (seed of animals) and thus, if a female has sexual intercourse with another female, the resultant discharge of *śukra* (seed) produces a foetus devoid of bones. This shows that females also possess *śukra*. So

the lightness of their urine cannot be ascribed to its dissociation with *śukra* (seed). Rather, as indicated above, the lightness of faminine urine is due to the faminine lightness itself.

To sum up, a faminine urine serves as the best efficacious drug in the prevention and cure of diseases. Next in order comes masculine urine. The urine of an impotent animal is too inauspicious and useless to be mentioned.

अतः क्षीराणि वक्ष्यन्ते कर्म चैषां गुणाश्च ये ॥ १०५ ॥
अविक्षीरमजाक्षीरं गोक्षीरं माहिषं च यत् ।
उष्ट्रीणामथ नागीनां वडवायाः स्त्रियास्तथा ॥ १०६ ॥
प्रायशो मधुरं स्निग्धं शीतं स्तन्यं पयो मतम् ।
प्रीणनं बृंहणं वृष्यं मेध्यं बल्यं मनस्करम् ॥ १०७ ॥
जीवनीयं श्रमहरं श्वासकासनिबर्हणम् ।
हन्ति शोणितपित्तं च सन्धानं विहतस्य च ॥ १०८ ॥
सर्वप्राणभृतां सात्म्यं शमनं शोधनं तथा ।
तृष्णाघ्नं दीपनीयं च श्रेष्ठं क्षीणक्षतेषु च ॥ १०९ ॥
पाण्डुरोगेऽम्लपित्ते च शोषे गुल्मे तथोदरे ।
अतीसारे ज्वरे दाहे श्वयथौ च विशेषतः ॥ ११० ॥
योनिशुक्रप्रदोषेषु मूत्रेष्वप्रचुरेषु च ।
पुरीषे ग्रथिते पथ्यं वातपित्तविकारिणाम् ॥ १११ ॥
नस्यालेपावगाहेषु वमनास्थापनेषु च ।
विरेचने स्नेहने च पयः सर्वत्र युज्यते ॥ ११२ ॥
यथाक्रमं क्षीरगुणानेकैकस्य पृथक् पृथक् ।
अन्नपानादिकेऽध्याये भूयो वक्ष्याम्यशेषतः ॥ ११३ ॥

Thereafter, action and properties of varieties of milk are being described. (The animals whose milk is therapeutically useful are) sheep, she-goat, cow, she-buffalo, she-camel, she-elephant, mare and woman. Milk is generally sweet, unctuous, cool, lactogenic, refreshing, nourishing, libidinal stimulant, useful for intelligence, strength-giving, useful for mental faculties, invigorating, fatigue-dispelling, reliever of dyspnoea and bronchitis; it cures *raktapitta* (bleeding from different parts of the body) and helps healing of the wound. It is wholesome for all living beings, and is alleviator and eliminator (of *doṣas*). It quenches thirst and is appetiser. It is exceedingly useful in *kṣatakṣīṇa* (phthisis), *pāṇḍu* (anaemia), *amlapitta* (hyperacidity), *śoṣa* (consumption), *gulma* (abdominal tumour), *udara* (abdominal diseases including

ascitis), *atīsāra* (diarrhoea), *jvara* (fever), *dāha* (burning syndrome) and specially in *śvavathu* (cedema). (It is also useful) in diseases of female genital tract, male reproductive fluid, inoliguria and hard stool, it is wholesome diet for those suffering from (diseases due to) *vāta* and *pitta*. Milk is always used for inhalation, anointment, bathing, emesis, *āsthāpana* (a type of medicated enemata), purgation and unction. We will explain in greater details the properties of milk separately one by one in the chapter *Annapānādi* (*Sūtra* 27). [105–113]

Sweetness, nourishment, unctuousness and coolness ascribed to milk may not be taken in absolute sense. Some varieties of milk do possess these properties while others do not. For example, milk of a she-camel is slightly saline while that of a she-goat is astringent. Similarly, milk of a she-camel is rough and hot. What is meant is that milk is sweet, nourishing, unctuous and cool, only generally speaking.

Milk is beneficial for mental faculties due to its specific action and also owing to its *ojas* nourishing property; where there is proper nourishment of *ojas*, the mental potentiality grows. Thus, milk is a means to the proper growth of the faculties of the mind and not the mind itself which is eternal.

As regards the properties of milk in relation to the cure of *raktapitta* (disease characterised by bleeding from different parts of the body), it is only in certain specified stages of *raktapitta* that milk is useful. As it has been said, "When the predominance of *vāta* is indicated by the non-alleviation of the *raktapitta* in spite of the overcoming of the *kapha* and an increase in the digestive power by virtue of the administration of the various medicinal decoctions, in that stage a she-goat's milk and also a cow's milk boiled with five times of water are exceedingly useful." (*Cikitsā* 4:82–83). Thus, it is not correct to say that milk is harmful for *adhoga* and *ūrdhvaga raktapitta* due to laxative and *kapha*–vitiating properties respectively. Milk is, of course, useful in *raktapitta* only at a certain stage.

अथापरे त्रयो वृक्षाः पृथग्ये फलमूलिभिः ।
स्नुह्यर्काश्मन्तकास्तेषामिदं कर्म पृथक् पृथक् ॥ ११४ ॥
वमनेऽश्मन्तकं विद्यात् स्नुहीक्षीरं विरेचने ।
क्षीरमर्कस्य विज्ञेयं वमने सविरेचने ॥ ११५ ॥

Apart from the plants having most useful fruits and roots, there are three others viz., *snuhī* (*Euphorbia neriifolia* Linn.), *arka*

(*Calotropis procera* R. Br.) and *aśmantaka* (?) whose actions are indicated separately (as follows). *Aśmantaka* (?) is useful for emesis, latex of *snuhī* (*Euphorbia neriifolia* Linn.), for purgation; and that of *arka* (*Calotropis gigantia* Linn.) for both emesis and purgation. [114–115]

Aśmantaka is a controversial drug. The tree has leaves like those of *māluyā* (?).

इमांस्त्रीनपरान् वृक्षानाहुर्येषां हितास्त्वचः ।
पूतीकः कृष्णगन्धा च तिल्वकश्च तथा तरुः ॥ ११६ ॥
विरेचने प्रयोक्तव्यः पूतीकस्तिल्वकस्तथा ।
कृष्णगन्धा परीसर्पे शोथेष्वर्शःसु चोच्यते ॥ ११७ ॥
दद्रुविद्रधिगण्डेषु कुष्ठेष्वप्यलजीषु च ।
षड्वृक्षाञ्छोधनानेतानपि विद्याद्विचक्षणः ॥ ११८ ॥
इत्युक्ताः फलमूलिन्यः स्नेहाश्च लवणानि च ।
मूत्रं क्षीराणि वृक्षाश्च षड् ये दिष्टपयस्त्वचः ॥ ११९ ॥

There are three other trees whose barks are useful viz., *pūtika* (*Caesalpinia crista* Linn.), *kṛṣṇagandhā* (*Moringa oleifera* Lam.) and *tilvaka* (*Symplocos racemosa* Roxb.). *Pūtika* (*Caesalpinia crista* Linn.) and *tilvaka* (*Symplocos racemosa* Roxb.) are to be used for purgation. *Kṛṣṇagandhā* (*Moringa oleifera* Lam.) in *parīsarpa* (erysipelas), different types of *śotha* (oedema), piles, ringworm, abscess, goitre and *alajī* (?). The wise should know all these six plants which are useful in elimination therapy. Thus, the plants with most useful fruits and roots, varieties of fat, salt, urine and milk and also the plants having most useful latex and bark have been enumerated. [116–119]

Even though *kṛṣṇagandhā* is not prescribed for *pañcakarma* (five therapies for elimination of *doṣas*) and so it cannot be recognised as a drug useful for elimination therapy, yet, owing to its external use and corrective values for external *doṣas*, it can be rightly included in the list of drugs used for elimination therapy. The intention of the author on the other hand seems to be quite in favour of including it in the list of drugs meant for elimination therapy.

ओषधीर्नामरूपाभ्यां जानते ह्यजपा वने ।
अविपाश्चैव गोपाश्च ये चान्ये वनवासिनः ॥ १२० ॥
न नामज्ञानमात्रेण रूपज्ञानेन वा पुनः ।
ओषधीनां परां प्राप्तिं कश्चिद्वेदितुमर्हति ॥ १२१ ॥

योगवित्त्वप्यरूपज्ञस्तासां तत्त्वविदुच्यते ।
किं पुनर्यो विजानीयादोषधीः सर्वथा भिषक् ॥ १२२ ॥
योगमासां तु यो विद्याद्देशकालोपपादितम् ।
पुरुषं पुरुषं वीक्ष्य स ज्ञेयो भिषगुत्तमः ॥ १२३ ॥

120 The goatherds, shephards, cowherds and other forest dwellers know the drugs by name and form. No one can know the principles governing correct application of drugs simply by knowing their names and forms. A physician, even igonrant of their forms can be said to be a knower of the essence [of this science] if he is acquainted with the principles governing the correct application of drugs, let alone the one who knows drugs in their entirety.
123 One who knows the principles governing their correct application in consonance with the place, time and individual variation, should be regarded as the best physician. [120--123]

It is true that local people (goatherds, shephards, cowherds and other forest dwellers) indentify the drugs. It is not the identification but the knowledge of the principles governing the proper application of these drugs that counts most from the stand-point of the Science of Medicine. Even though, one might not be knowing a drug by its name and form but if he knows the principles underlying its application, he won't err in therapeutics. Of course, the best physician is he who is well acquainted with the drugs in their entirety.

यथा विषं यथा शस्त्रं यथाऽग्निरशनिर्यथा ।
तथौषधमविज्ञातं विज्ञातममृतं यथा ॥ १२४ ॥
औषधं ह्यनभिज्ञातं नामरूपगुणैस्त्रिभिः ।
विज्ञातं चापि दुर्युक्तमनर्थायोपपद्यते ॥ १२५ ॥

A drug not known is likened to poison, weapon, fire and thunderbolt while the one known, to the nectar. A drug known in respect of its name, form and properties or even if known, improperly administered, leads to bad consequences. [124–125]

Proper application of drugs depends upon their proper knowledge. Unless the physician knows the drugs properly he cannot cure a patient; his prescription would rather kill his patient. The drug unknown, might act as poison which kills after bringing about unconsciousness or as a weapon which kills after piercing through the vital organs, or like fire which kills by causing boils, etc. or as a thunderbolt which kills instantaneously. It is only when a physician knows all the three aspects, viz., name, form and properties of drugs, he can treat his patients successfully.

योगादपि विषं तीक्ष्णमुत्तमं भेषजं भवेत् ।
भेषजं चापि दुर्युक्तं तीक्ष्णं संपद्यते विषम् ॥ १२६ ॥
तस्मान्न भिषजा युक्तं युक्तिबाह्येन भेषजम् ।
धीमता किंचिदादेयं जीवितारोग्यकाङ्क्षिणा ॥ १२७ ॥
कुर्यान्निपतितो मूर्ध्नि सशेषं वासवाशनिः ।
सशेषमातुरं कुर्यान्नत्वज्ञमपमौषधम् ॥ १२८ ॥
दुःखिताय शयानाय श्रद्दधानाय रोगिणे ।
यो भेषजमविज्ञाय प्राज्ञमानी प्रयच्छति ॥ १२९ ॥
त्यक्तधर्मस्य पापस्य मृत्युभूतस्य दुर्मतेः ।
नरो नरकपाती स्यात्तस्य संभाषणादपि ॥ १३० ॥
वरमाशीविषविषं क्वथितं ताम्रमेव वा ।
पीतमत्यग्निसन्तप्ता भक्षिता वाऽप्ययोगुडाः ॥ १३१ ॥
नतु श्रुतवतां वेशं बिभ्रता शरणागतात् ।
गृहीतमन्नं पानं वा वित्तं वा रोगपीडितात् ॥ १३२ ॥
भिषग्बुभूषुर्मतिमानतः स्वगुणसम्पदि ।
परं प्रयत्नमातिष्ठेत् प्राणदः स्याद्यथा नृणाम् ॥ १३३ ॥

Even an acute poison can become an excellent drug if it is properly administered. (On the other hand) even a drug, if not properly administered, becomes an acute poison. So a wise patient desirous of longevity and health should not accept any medicine prescribed by a physician ignorant of the principles governing its application. Sometimes, one might escape (death) even when thunderbolt of Indra has fallen on his head, but one can never survive if he takes medicine prescribed by a physician ignorant of the principles governing its application. If the one pretending to be a wise physician, without knowing the principles governing its applicability, prescribes a medicine for a patient, distressed, lying (on bed) having faith (in the former's prescription), he, the mischievous one is a sinner, devoid of virtuous acts, the messenger of death (as it were), even a talk with him will lead a man to hell.

One can take the poison of a serpent, melted copper ; one can take iron-pills heated with fire, but the one (physician) wearing the garment of wise ones should not accept food, drink or wealth from a patient seeking his shelter. Thus, the wise one who aspires to be a physician should make special efforts to maintain

his (good) qualities so that he can be the life-giver to human beings. [126–133]

To sum up, neither the patient should take medicine prescribed by pseudo-physicians, nor a physician, without being proficient in the principles governing the application of drugs, should prescribe any medicine to his patient.

तदेव युक्तं भैषज्यं यदारोग्याय कल्पते ।
स चैव भिषजां श्रेष्ठो रोगेभ्यो यः प्रमोचयेत् ॥ १३४ ॥

Only that, which can bring about a cure, is a correct medicine. It is only he who can relieve his patients of their ailments is the best physician. [134]

For the purpose of the Science of medicine, it is necessary to explain the qualities of correct medicine and a good physician. It is only that which possesses the requisite curative values is to be treated as a correct medicine. As regards physician, he should first of all know the principles underlying the correct application of medicines. Unless he knows it, he will not be able to relieve his patients of their ailments. Even if per chance, medicines selected by him at random succeed in alleviating ailments, the credit is not his; it is just accidental. Thus, only he who can, by dint of his proficiency in the science, select proper medicine and help cure diseases can be regarded as the best physician.

सम्यक्प्रयोगं सर्वेषां सिद्धिराख्याति कर्मणाम् ।
सिद्धिराख्याति सर्वैश्च गुणैर्युक्तं भिषक्तमम् ॥ १३५ ॥

Accomplishment of all objects (i. e. actual prevention and cure of diseases) implies the proper application (of medicine). Success also implies the (presence of) best physician endowed with all (good) qualities. [135]

As elsewhere, in the field of medicine also, the effect implies the existence of a cause. If a disease is cured, it naturally implies that a proper therapy possessing the requisite curative properties has been administered, but for which, the disease could not have been cured. Similarly, if there is a success in the treatment of a disease, it also implies that the physician is proficient in the science of medicine and is endowed with all the good qualities as envisaged in Khuḍḍāka Catuṣpāda (cf. Sūtra 10 : 6)

तत्र श्लोकाः—
आयुर्वेदागमो हेतुरागमस्य प्रवर्तनम् ।
सूत्रणस्याभ्यनुज्ञानमायुर्वेदस्य निर्णयः ॥ १३६ ॥

संपूर्णं कारणं कार्यमायुर्वेदप्रयोजनम् ।
हेतवश्चैव दोषाश्च भेषजं संग्रहेण च ॥ १३७ ॥
रसाः सप्रत्ययद्रव्यास्त्रिविधो द्रव्यसंग्रहः ।
मूलिन्यश्च फलिन्यश्च स्नेहाश्च लवणानि च ॥ १३८ ॥
मूत्रं क्षीराणि वृक्षाश्च षड् ये क्षीरत्वगाश्रयाः ।
कर्माणि चैषां सर्वेषां योगायोगगुणागुणाः ॥ १३९ ॥
वैद्यापवादो यत्रस्थाः सर्वे च भिषजां गुणाः ।
सर्वमेतत् समाख्यातं पूर्वाध्याये महर्षिणा ॥ १४० ॥

Summing up the contents :—

Thus the transmission of Āyurveda, object of transmission, spread, approval of the codification (in a seminar), definition of Āyurveda, entire cause (means), object of Āyurveda, etiology (of diseases), (enumeration of) *doṣas*, collection of (most useful) medicines, enumeration of *rasas* (tastes) alongwith their corresponding material objects, threefold classification of material objects, drugs, with most useful roots and fruits, important fats, varieties of useful salt, urine, and milk, those six plants whose latex and bark are most useful, actions of all these (drugs), their applicability and otherwise, good as well as bad qualities of theirs, abuse of physicians, the good qualities of physicians—all these have been explained by the sage in the first chapter. [136–140]

Wherever the author sums up his views already expounded in a particular chapter, he introduces this by the clause "*Tatra Ślokaḥ*" i. e. here are the verses that sum up the contents of the chapter. Wherever, he does not have to add anything over and above what has already been said, he does say "*Bhavati cātra*" i. e. this is so. Thus, following the same principle of exposition, the author concludes this first chapter by summing up the contents already dealt with. This summing up of the contents of this chapter is quite useful. Because this gives in a nut-shell the entire matter covered under this chapter and also it removes any ill-conceived notion about exposition. As it has been said, if something said in a prose form is explained again in a verse form, this is done only as an aid to the proper understanding of the disciple and is not to be despised as a repetition (cf. *Nidāna* 1:41).

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते सूत्रस्थाने
दीर्घञ्जीवितीयो नाम प्रथमोऽध्यायः ॥ १ ॥

Thus ends the first chapter on "The Quest for Longevity" of *Sūtra* section of Agniveśa's work as redacted by Caraka.

द्वितीयोऽपामार्गतण्डुलीययाध्यायः

CHAPTER II

DEHUSKED SEEDS OF ACHYRANTHES ASPERA LINN.

अथातोऽपामार्गतण्डुलीयमध्यायं व्याख्यास्यामः ॥ १ ॥
इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now expound the chapter on the Dehusked Seeds of *apāmārga* (*Achyranthes aspera* Linn.)

Thus said Lord Ātreya. [1–2]

अपामार्गस्य बीजानि पिप्पलीर्मरिचानि ।
विडङ्गान्यथ शिग्रूणि सर्षपांस्तुम्बुरूणि ॥ ३ ॥
अजाजीं चाजगन्धां च पीलून्येलां हरेणुकाम् ।
पृथ्वीकां सुरसां श्वेतां कुठेरकफणिज्झकौ ॥ ४ ॥
शिरीषबीजं लशुनं हरिद्रे लवणद्वयम् ।
ज्योतिष्मतीं नागरं च दद्याच्छीर्षविरेचने ॥ ५ ॥
गौरवे शिरसः शूले पीनसेऽर्धावभेदके ।
क्रिमिव्याधावपस्मारे घ्राणनाशे प्रमोहके ॥ ६ ॥

In order to eliminate *doṣas* from the head in the event of heaviness of head, headache, rhinitis, hemicrania, infectious diseases (of the head), epilepsy, anosmia and fainting, one should prescribe seeds of *apāmārga* (*Achyranthes aspera* Linn.), *pippalī* (*Piper longum* Linn.), *marica* (*Piper nigrum* Linn.), *viḍaṅga* (*Embelia ribes* Burm. f.), *śigru* (*Moringa oleifera* Lam.), *sarṣapa* (*Brassica nigra* Kotch), *tumburu* (*Xanthoxylon alatum* Roxb.), *ajājī* (*Kuminum cyminum* Linn.) *ajagandhā* (*Gynandropsis gynandra* Briquet), *pīlu* (*Salvadora persica* Linn.), *elā* (*Elettaria Cardamomum* Maton), *hareṇukā* (*Pisum sativum* Linn.), *pṛthvīkā* (*Nigella sativa* Linn.), *surasā* (*Ocimum sanctum* Linn.), *śvetā* (*Clitoria ternatea* Linn. white variety), *kuṭheraka* (*Ocimum basilibum* Linn.), *phaṇijjhaka* (?), seed of *śirīṣa* (*Albizzia labbeck* Benth), *laśuna* (*Allium sativum* Linn.), *haridrā* (*Curcuma longa* Linn.), *dāruharidrā* (*Berberis aristata* Dc.), *saindhava* (Rock salt), *sauvarcala* (Sonchal salt), *jyotiṣmatī* (*Celastrus paniculatus* Willd.) and *nāgara* (*Zingiber officinale* Rose.) [3–6]

In the chapter on the "Quest for Longevity" plant having most useful roots and fruits have been described as means to *Pañcakarma* (five elimination therapies). There are however, some other plants like *pippalī* (*piper longum* Linn.), *marica* (*piper nigrum* Linn.) which are also useful for *pañcakarma* but they are not described in the first chapter. Besides, the actual application of different therapies included under *pañcakarma* in different diseases are not specified there. So now the chapter on "the Dehusked Seeds of *Apāmārga* (*Achyranthes aspera* Linn.)" is being brought forth with a view to enumerating the remaining drugs which are useful for various elimination therapies and also to explain the objects of application of these therapies.

The title of this chapter should have normally been *Apāmārgabījīya* (*bīja*=seed). but it has been named as *Apāmārgataṇḍulīya* (*taṇḍula* means dehusked seed) only to indicate that the dehusked seeds rather than the crude ones are to be prescribed for therapeutic purposes. While enumerating the drugs in the present verse, the author has used the term *bīja*, meaning crude seed, indicating thereby that only those seeds which have got germinating power are to be used—of course after dehusking.

Usually, the *pañcakarma* (five elimination therapies) begins with *Vamana* or emesis—cf. *Vimāna* 8:126 and *Suśruta* : *Cikitsā* 33:19). But in fact, this is not to be taken as a rule. For example, if *pitta* is aggravated during the autumn, the elimination therapy begins with *virecana* or purgation. Similarly, if *vāta* is aggravated during the rainy season, the elimination therapy begins with *basti* or enema. Thus, *śirovirecana* is mentioned first just to emphasise that there is no fixed sequence or order of priority in the application of various therapies under *pañcakarma*.

The alternative explation for the description of *śirovirecana* in the beginning is that the head being the most important organ (cf. *Sūtra* 17:12) of the body, elimination of its *doṣas* is of primary importance. As it has also been said in *Śālākya* "a tree grows well when its roots are free from defects, so the body grows properly only if the head is free from diseases." This justifies the first place given to *Śirovirecana* in the present context.

Of all the drugs useful for the elimination of *doṣas* from the head, *Apāmārga* occupies the most important place, (cf. *Sūtra* 25:40). The drugs mentioned in this verse can be used for the elimination of *doṣas* from the head both jointly and severally,—cf. *Suśruta* : *Sūtra* 37:33.

मदनं मधुकं निम्बं जीमूतं कृतवेधनम् ।
पिप्पलीकुटजेक्ष्वाकूण्येलां धामार्गवाणि च ॥ ७ ॥
उपस्थिते श्लेष्मपित्ते व्याधावामाशयाश्रये ।
वमनार्थं प्रयुञ्जीत भिषग्देहमदूषयन् ॥ ८ ॥

In the event of gastro-intestinal diseases caused by vitiated *kapha* and *pitta*, the physician should prescribe *madana* (*Randia dumetorum* Lam.), *madhuka* (*Glycyrrhiza glabra* Linn.), *nimba* (*Azadirachta indica* A. Juss.), *jīmūta* (*Luffa echinata* Roxb.), *kṛtavedhana* (*Luffa acutangula* Roxb.), *pippalī* (*Piper longum* Linn.), *kuṭaja* (*Holarrhena antidysenterica* Wall.) *ikṣvāku* (*Lagenaria siceraria* Standl.), *elā* (*Elettaria cardamomum* Maton.), *dhāmārgava* (*Luffa cylindrica* M. Roem.) for emesis without causing any injury to the body. [7-8]

These plants are to be used for emesis, for a disease which originates from the site of *kapha*, i. e. the upper portion of the *āmāśaya* or stomach. As regards the vitiated *pitta*, no emesis is generally prescribed but when the vitiated *pitta* comes to the site of the *kapha*, i. e. upper part of *āmāśaya* or stomach, then it becomes an object of emesis owing to its contact with *kapha*. As it has been said "When a *doṣa* changes its place and comes to the site of another *doṣa*, it is to be treated on the lines of treatment for the latter."

This therapy is to be administered very carefully; if it is overdone, inadequately done or incorrectly done, this may cause considerable injury to the body. Although this precautionary measure is advocated here in the context of emesis, this applies *in toto* for all the elimination therapies like purgation, etc.

Of all the plants enumerated in the above verse, *madana* (*Randia dumetorum* Lam.) occupies the first position inasmuch as it is most useful owing to its harmlessness.

त्रिवृतां त्रिफलां दन्तीं नीलिनीं सप्तलां वचाम् ।
कम्पिल्लकं गवाक्षीं च क्षीरिणीमुदकीर्यकाम् ॥ ९ ॥
पीलून्यारग्वधं द्राक्षां द्रवन्तीं निचुलानि च ।
पक्वाशयगते दोषे विरेकार्थं प्रयोजयेत् ॥ १० ॥

For purgation in the event of the vitiated *doṣas* of the colon, the physician should prescribe *trivṛtā* (*Operculina turpethum* R. B.), *harītakī* (*Terminalia chebula* Linn.), *āmalakī* (*Emblica officinalis* Gaertn.), *bibhītaka* (*Terminalia belerica* Roxb.), *dantī* (*baliospermum montanum Muell*-Arg), *nīlinī* (*Indigofera tinctoria* Linn.), *saptalā* (*Acacia concinna* Dc.), *vacā* (*Acorus calamus* Linn.), *kampillaka* (*Mallotus philippinensis* Muell-Arg.), *gavākṣī* (*Citrullus colocynthis* Schrad.), *kṣīriṇī* (*Mimosops hexandra* Roxb.), *udakīryaka* (*Pongamia pinnata* Merr.), *pīlu* (*Salvadora persica* Linn.)

āragvadha (*Cassia fistula* Linn.), *drākṣā* (*Vitis vinifera* Linn.) *dravantī* (*Jatropha glandulifera* Roxb.), *nicula* (*Borringtonia acutangula* Gaertn.). [9–10]

Purgation therapy is now being described after the description of emesis. *Pañcakarma* therapy starts with the *nasya* (elimination of *doṣas* from the head by inhalation); then comes the elimination of *doṣas* from the body by emesis and purgation from the stomach and small intestine respectively; next will come *basti* or enema.

Among the plants for purgation, *Trivṛtā* (*Operculina turpethum* R. B.) occupies the first position. This is said to be very useful as a laxative—cf. *Sūtra*, 25.40. The term "*pakvāśayagata*" may be construed as *pakva* plus *āśayagata*, i. e. a vitiated *doṣa* which is *pakva* (ripe or mature) and which is located in the *adha āmāśaya* (small intestine). That is to say, the *doṣa* located in the site of *pitta* (small intestine) is the object of purgation and not the one located in large intestine. *Doṣa* here implies both vitiated *pitta* and *kapha* because both of them can be eliminated by purgation—cf. *Cikitsā*, 3.171.

पाटलां चाग्निमन्थं च बिल्वं श्योनाकमेव च।
काश्मर्यं शालपर्णीं च पृश्निपर्णीं निदिग्धिकाम् ॥ ११ ॥
बलां श्वदंष्ट्रां बृहतीमेरण्डं सपुनर्नवम्।
यवान् कुलत्थान् कोलानि गुडूचीं मदनानि च ॥ १२ ॥
पलाशं कत्तृणं चैव स्नेहांश्च लवणानि च।
उदावर्त्ते विबन्धेषु युञ्ज्यादास्थापनेषु च ॥ १३ ॥
अतएवौषधगणात् संकल्पमनुवासनम्।
मारुतघ्नमिति प्रोक्तः संग्रहः पाञ्चकर्मिकः ॥ १४ ॥

For *āsthāpana* (a variety of enema) in the event of *udāvarta* (conditions caused by the inhibition of natural urges), *vibandha* (constipation), one should prescribe *pāṭalā* (*Stereospermum suaveolens* DC.), *agnimantha* (*Clerodendrum phlomidis* Linn. f.), *bilva* (*Aegle marmelos* Corr.), *śyonāka* (*Oroxylum indicum* Vent.), *kāśmarya* (*Gmelina arborea* Linn.), *śālaparṇī* (*Desmodium gangeticum* DC.), *pṛśniparṇī* (*Uraria picta* Desv.), *nidigdhikā* (*Solanum xanthocarpum* Schrad.), *balā* (*Sida cordifolia* Linn.), *svadaṃṣṭrā* (*Tribulus terrestris* Linn.), *bṛhatī* (*Solanum indicum* Linn.), *eraṇḍa* (*Ricinus communis* Linn.). *punarnavā* (*Boerhaavia diffusa* Linn.), *yava* (*Hordeum vulgare* Linn.), *kulattha* (*Dolichos biflorus* Linn.), *kola* (*Zizyphus jujuba* Lam.), *guḍūcī* (*Tinspora cordifolia* Miers.),

madana (*Randia dumetorum* Lam.), *palāśa* (*Butea monosperma* Kuntze), *kattṛṇa* (*Cymbopogon schoenanthus* Spreng.), fats and salts.

These very drugs are also to be prescribed for *anuvāsana* (another variety of enema) for the cure of vitiated *Vāta*.

Thus, the five elimination therapies are mentioned here in brief. [11–14]

Of the two types of enema viz., *nirūha* and *anuvāsana*, *nirūha* comes first in the order of priority because of its superiority in the matter of the elimination of *doṣas*. The drugs prescribed for the *nirūha* type of enema hold good even for the *anuvāsana* which is meant mainly for the cure of vitiated *vāta*. The details about drugs for and methods of elimination therapies will be given in the *Rogabhiṣagjitīya* chapter–cf. *Vimāna*, 8.138–144 and also in *Siddhi* and *Kalpa* sections.

तान्युपस्थितदोषाणां स्नेहस्वेदोपपादनैः ।
पञ्चकर्माणि कुर्वीत मात्राकालौ विचारयन् ॥ १५ ॥

In the event of vitiated *doṣas* brought forth by oleation and fomentation therapies, a physician should administer those five elimination therapies paying due regard to the dose and time. [15]

How are these five elimnation therapies to be administered ? Before they are administered, it is necessary that the vitiated *doṣas* are brought forth to an explicit form from their previous latent state. Unless these vitiated *doṣas* are made explicitly and prominently distinct, the administration of the five elimination therapies may not be facilitated. In order to achieve this, viz. bringing forth the vitiated *doṣas* from their latent state in exterior *dhātus* to their explicit state in alimentary canal, the administration of oleation and fomentation therapies have been prescribed.

There are however, situations in which it is not necessary to take recourse to oleation and fomentation therapies. As it is said, "In suitable cases and at appropriate times, a physician is required to eliminate, by taking recourse to emetic therapy such of the vitiated gastro-intestinal *doṣas* as are dominated by *kapha* and are considered to be responsible for causing fever"-vide *Cikitsā*. 3.146–147. In this case, emesis is administered even without oleation and fomentation therapies.

There is another utilitarian aspect of the administration of oleation and fomentation therapies. This helps normalise the vitiated *vāta* caused by the disturbances coming out of the administration of elimination therapies.

There is a marked difference between the effects of the oleation and fomentation therapies on the one hand and the five elimination therapies

on the other. The former do not eliminate the vitiated *doṣas* but simply neutralise them but the latter are directly responsible for the elimination of the vitiated *doṣas*. That is why the number of elimination therapies are five and not seven including oleation and fomentation therapies, as mentioned elsewhere. Oleation and fomentation therapies, no doubt, serve as accessories of the five elimination therapies but their main function is to bring forth the vitiated *doṣas* from their latent state to an explicit state.

Strictly speaking, unlike emesis and other elimination therapies, *anuvāsana* type of enema does not eliminate *doṣas* considerably but still it does eliminate faeces and flatus for which it is included under five elimination therapies.

This list of five elimination therapies does not include spitting and application of collyrium because they do not eliminate *daṣas* considerably nor do they have complex therapeutical implications.

Uttarabasti (vaginal douching) is not separately mentioned as it is included in *snehabasti* itself.

मात्राकालाश्रया युक्तिः, सिद्धिर्युक्तौ प्रतिष्ठिता ।
तिष्ठत्युपरि युक्तिज्ञो द्रव्यज्ञानवतां सदा ॥ १६ ॥

(Therapeutical) propriety depends upon the dose (of the therapy) and time (of administration). Success of treatment depends upon the (observance of this) propriety. A physician, proficient in the principles of propriety is always superior to those who are acquainted with the drugs only. [16]

अत ऊर्ध्वं प्रवक्ष्यामि यवागूर्विविधौषधाः ।
विविधानां विकाराणां तत्साध्यानां निवृत्तये ॥ १७ ॥

Hereafter, I will explain (different varieties of) gruel prepared with different medicines with a view to eradicating various diseases which can be cured by it. [17]

In the event of emesis, etc. not being applied, appetite may get suppressed or as a result of improper applicatien of emesis, etc. colic pain might occur. Thus, in order to stimulate the appetite and eradicate the colic pain, the different varieties of gruel are being described hereinafter. It has been said, "as a small particle of fire is by and by kindled with the help of grass, cowdung, etc. so the inner fire, i. e. appetite is enhanced and stabilised, and is rendered all digestive with the help of medicated gruel, etc. in respect of a patient who has been purged (by the administration of elimination therapies)–cf. *siddhi* 1.12–13.

Gruel is to be prepared with due regard to the proper measurement of its ingredients, viz. water, rice, drug, etc. The actual ratio of drug,

etc. is, however, to be determined on the basis of the digestive capacity. As it has been said, "there is no fixed dose of drugs-the dose is to be prescribed keeping in view the (state of) *doṣas*, (strength of) appetite, ability to work, age, (stage of the) disease, (nature of the) drug, and the (condition of the) *koṣṭha* (alimentary tract, for details cf. *Sūtra* 11:48).

Ingredients of gruel can be broadly classified into two viz., the drug material in which *vīrya* is predominant and the food material in which *rasa* (taste) is dominant. The drug material is again of three kinds according to its *vīrya* as follows:

I. One whose *vīrya* is *tīkṣṇa* e. g. *śuṇṭhi* (*Zingiber officinale* Rosc.) etc., the dose being one *Karṣa* (12 g);

II. One with moderate *vīrya* e.g. *bilva* (*Aegle marmelos* Corr.) *agnimantha* (*Clerodendrum plomidis* Linn. f) etc. the dose being *ardhapala* (24 g); and

III. the one with mild *vīrya* e. g. *āmalakī* (*Emblica officinalis* Gaertn.) the dose is one *pala* (48 g).

The dose mentioned here is to be taken in terms of proximity rather than exactitude. For the gruel which is to be prepared out of a paste, water is to be used according to the measurement prescribed in *Sūdaśāstra* (the Science of Cooking). As it has been said "*Anna, vilepī, maṇḍa, yavāgū* (gruel) are to be prepared with five, four, fourteen, and six times of water respectively. The prescribed measurement of water is to be taken in proportion to the total quantity of rice and drug taken together.

(1) पिप्पलीपिप्पलीमूलचव्यचित्रकनागरैः ।
यवागूर्दीपनीया स्याच्छूलघ्नी चोपसाधिता ॥ १८ ॥
(2) दधित्थबिल्वचाङ्गेरीतक्रदाडिमसाधिता ।
पाचनी ग्राहिणी,
(3) पेया सवाते पाञ्चमूलिकी ॥ १९ ॥
(4) शालपर्णीबलाबिल्वैः पृश्निपर्ण्या च साधिता ।
दाडिमाम्ला हिता पेया पित्तश्लेष्मातिसारिणाम् ॥ २० ॥
(5) पयस्यर्धोदके च्छागे ह्रीवेरोत्पलनागरैः ।
पेया रक्तातिसारघ्नी पृश्निपर्ण्या च साधिता ॥ २१ ॥
(6) दद्यात् सातिविषां पेयां सामे साम्लां सनागराम् ।
(7) श्वदंष्ट्राकण्टकारीभ्यां मूत्रकृच्छ्रे सफाणिताम् ॥ २२ ॥
(8) विडङ्गपिप्पलीमूलशिग्रुभिर्मरिचेन च ।
तक्रसिद्धा यवागूः स्यात् क्रिमिघ्नी ससुवर्चिका ॥ २३ ॥
(9) मृद्वीका सारिवालाजपिप्पलीमधुनागरैः ।
पिपासाघ्नी,

(10) विषघ्नी च सोमराजीविपाचिता ॥ २४ ॥
(11) सिद्धा वराहनिर्यूहे यवागूर्बृंहणी मता ।
(12) गवेधुकानां भृष्टानां कर्शनीया समाक्षिका ॥ २५ ॥
(13) सर्पिष्मती बहुतिला स्नेहनी लवणान्विता ।
(14) कुशामलकनिर्यूहे श्यामाकानां विरुक्षणी ॥ २६ ॥
(15) दशमूलीशृता कासहिक्काश्वासकफापहा ।
(16) यमके मदिरासिद्धा पक्काशयरुजापहा ॥ २७ ॥
(17) शाकैर्मांसैस्तिलैर्माषैः सिद्धा वर्चो निरस्यति ।
(18) जम्ब्वाम्रास्थिदधित्थाम्लबिल्वैः साङ्ग्राहिकी मता ॥ २८ ॥
(19) क्षारचित्रकहिङ्ग्वम्लवेतसैर्भेदिनी मता ।
(20) अभयापिप्पलीमूलविश्वैर्वातानुलोमनी ॥ २९ ॥
(21) तक्रसिद्धा यवागूः स्याद् घृतव्यापत्तिनाशिनी ।
(22) तैलव्यापदि शस्ता स्यात्तक्रपिण्याकसाधिता ॥ ३० ॥
(23) गव्यमांसरसैः साम्ला विषमज्वरनाशिनी ।
(24) कण्ठ्या यवानां यमके पिप्पल्यामलकैः शृता ॥ ३१ ॥
(25) ताम्रचूडरसे सिद्धा रेतोमार्गरुजापहा ।
(26) समाषविदला वृष्या घृतक्षीरोपसाधिता ॥ ३२ ॥
(27) उपोदिकादधिभ्यां तु सिद्धा मदविनाशिनी ।
(28) क्षुधं हन्यादपामार्गक्षीरगोधारसैः शृता ॥ ३३ ॥

The gruel prepared with *pippalī* (*piper longum* Linn.) root of *pippalī*, *cavya* (*Piper chaba* Hunter), *citraka* (*Plumbago zeylanica* Linn.) and *nāgara* (*Zingiber officinale* Rosc.) stimulates digestion, and cures colic pain. (1)

That prepared with *dadhittha* (*Feronia limonia* Swingle), *bilva* (*Aegle marmelos* Corr.), *cāṅgerī* (*Oxalis corniculata* Linn.), butter-milk and *dāḍima* (*punica granatum* Linn.) is carminative and astringent. (2)

The gruel of *śālaparṇī* (*Desmodium gangeticum* DC.), *pṛśniparṇī* (*Urariapicta* Desv.), *bṛhatī* (*Solanum indicum* Linn.), *kaṇṭakārī* (*Solanum xanthocarpum* Schrad and Wendle) and *gokṣura* (*Tribulus terrestris* Linn.) is useful for *vātika* type of diarrhoea. (3)

The gruel prepared with *śālaparṇī* (*Desmodium gangeticum* DC.), *balā* (*Sida cordifolia* Linn.), *bilva* (*Aegle marmelos* Corr.), *pṛśniparṇī* (*Uraria picta* Desv.) and soured with *dāḍima* (*Punica granatum* Linn.) is useful for *paittika* and *ślaiṣmika* types of diarrhoeas. (4)

The gruel of *hrīvera* (*Pavonia odorata* Willd.), *utpala* (*Nymphaea*

alba Linn.), *nāgara* (*Zingiber officinale* Rosc.) *pṛśniparṇī* (*Uraria picta* Desv.) prepared with semi-diluted goat's milk cures blood diarrhoea. (5)

One should prescribe the gruel prepared with *ativiṣā* (*Aconitum heterophyllum* Wall.), and *nāgara* (*Zingiber officinale* Rosc.), and soured (with *dāḍima*) for diarrhoea in its *āma* stage. (6).

That of *svadaṁṣṭrā* (*Tribulus terrestris* Linn.) *kaṇṭakārī* (*Solanum xanthocarpum* Schrad and Wendl) alongwith *phāṇita* (a preparation of sugarcane) should be prescribed in dysuria (7).

The gruel of *viḍaṅga* (*Embelica ribes* Burm.), root of *pippalī* (*Piper longum* Linn.), *śigru* (*Moringa oleifera* Lam.), *marica* (*Piper nigrum* Linn.) prepared with buttermilk and salted with sonchal salt cures infections (8).

That prepared with *mṛdvīkā* (*Vitis vinifera* Linn.), *sārivā* (*Hemidesmus indicus* R. B.), fried paddy, *pippalī* (*Piper longum* Linn.), honey and *nāgara* (*Zingiber officinale* Rosc.), cures (excessive) thirst. (9)

The one cooked with *somarājī* (*Psoralea corylifolia* Linn.) is anti-toxic. (10)

The gruel prepared with pork extract is nourishing. (11)

The one prepared with fried *savedhuka* (*Triticum aestivum* Linn.) alongwith honey is emaciating. (12)

The gruel prepared with *tila* (*Sesamum indicum* Linn.), and added with ghee and salt causes unctuousness. (13)

The one of *śyāmāka* (*Punicum italicum* Linn.) prepared with the extract of *kuśa* (*Desmostachya bipinnata* Staff.) and *āmalaka* (*Emblica officinalis* Gaertn.) causes roughness. (14)

The one prepared with *bilva* (*Aegle marmelos* Corr.), *śyonāka* (*Oroxylum indicum* Vent.) *gambhārī* (*Gmelina arbora* Linn.) *pāṭalā* (*Stereospermum suaveolans* DC.), *gaṇikārikā* (*Clerodendrum phlomidis* Linn. f.), *śālaparṇī* (*Desmodium gangeticum* DC.), *pṛśniparṇī* (*Uraria picta* Desv.), *Bṛhatī* (*Solanum indicum* Linn.), *kaṇṭakārī* (*Solanum xanthocarpum* Schrad and Wendle), *gokṣura* (*Tribulus terrestris* Linn.), cures coughing, hiccough, dyspnoea and diseases due to *kapha*. (15)

The one prepared of ghee and oil with *madirā* wine alleviates pain in colon. (16)

That of vegetables, meat, *tila* (*Sesamum indicum* Linn.) and *Māṣa* (*Phaseolus mungo* Linn.) evacuates bowel. (17)

That of *jambū* (*Syzygium cumini* Skeels), seeds of *āmra* (*Mangifera indica* Linn.), *sour dadhittha* (*Feronia limonia* Swingle), *bilva* (*Aegle marmelos* Corr.), is astringent. (18)

That of *yavakṣāra* (alkali preparation from *Hordeum vulgare* Linn.), *citraka* (*Plumbago zeylanica* Linn.), *Hingu* (*Ferula narthex* Boiss.) and *amlavetasa* (*Rheum emodi* Wall.) is *cathartic*. (19)

The one with *abhayā* (*Terminalia chebula* Linn.) root of *pippalī* (*Piper longum* Linn.) and *viśva* (*Zingiber officinale* Rosc.) helps elimination of flatus. (20)

The gruel prepared with buttermilk eradicates untoward effects caused by (incorrect intake of) ghee. (21)

The one prepared with buttermilk and oilcake would alleviate such defects as caused by the incorrect intake of oil. (22)

The gruel prepared with beef extract and soured with *dādima* (*Punica granatum* Linn.) cures irregular fever. (23)

The one prepared of *yava* (*Hordeum vulgare* Linn.) with ghee and oil, and boiled with *pippali* (*Piper longum* Linn.) and *āmalaka* (*Emblica officinalis* Gaertn.) is useful for throat. (24)

That of chicken extract alleviates diseases pertaining to the seminal passage. (25)

That of split *māṣa* (*Phaseolus radiatus* Linn.) prepared with ghee and milk is aphrodisiac. (26)

The one prepared with *upodikā* (*Basella rubra* Linn.) and curd cures narcosis. (27)

That of *apāmārga* (*Achyranthes aspera* Linn.) boiled with milk and extract of inguana flesh kills hunger. (28) [18-33]

The gruel prepared with *upodikā* (*Basella rubra* Linn.) and curd cures all the three types of narcosis i. e. effected by the intake of poison, sight of blood and also the intake of alcoholic drinks.

तत्रश्लोकः—

अष्टाविंशतिरित्येता यवाग्वः परिकीर्तिताः ।

पञ्चकर्माणि चाश्रित्य प्रोक्तो भैषज्यसंग्रहः ॥ ३४ ॥

Summing up the contents :—

Thus, all the twenty eight varieties of gruel have been described and the drugs in connection with the five elimination therapies have been enumerated in brief. [34]

पूर्वं मूलफलज्ञानहेतोरुक्तं यदौषधम् ।
पञ्चकर्माश्रयज्ञानहेतोस्तत् कीर्तितं पुनः ॥ ३५ ॥

The drugs, which were described in the previous (chapter) just for the sake of knowledge as to their most useful roots and fruits, the same have again been described here to indicate their usefulness in the five elimination therapies. [35]

Even in the first chapter, the drugs have been described in relation to their usefulness in the five elimination therapies. The purpose there was just to show their usefulness in general. In the present chapter, however, their applicability and usefulness in the five elimination therapies occupies the most prominent position.

स्मृतिमान् हेतुयुक्तिज्ञो जितात्मा प्रतिपत्तिमान् ।
भिषगौषधसंयोगैश्चिकित्सां कर्तुमर्हति ॥ ३६ ॥
इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थानेऽपामार्ग-
तण्डुलीयो नाम द्वितीयोऽध्यायः ॥ २ ॥

Only the physician endowed with memory, having adequate knowledge of causes (of diseases and health) and principles of propriety, self restrained, and having presence of mind is entitled to practice medicine through the combination of various drugs.[36]

Thus ends the second chapter on the "Dehusked Seeds of *Apāmārga* (*Achyranthes aspera* Linn.)" of the *Sūtra* Section of Agniveśa's work as redacted by Caraka.

तृतीय आरग्वधीयाध्यायः

CHAPTER III

CASSIA FISTULA LINN.

अथात आरग्वधीयमध्यायं व्याख्यास्यामः ॥ १ ॥
इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now expound the Chapter on *"Āragvadha (Cassia fistula* Linn. *)."* Thus said lord Ātreya. [1–2]

Drugs are of two kinds—one variety of drugs is used for internal cleansing and the other for external cleansing. In the previous chapter, drugs for internal cleansing have been mentioned. The other variety of drugs used for external cleansing e.g. ointment, etc. is now being explained.

The treatment of obstinate skin diseases including leprosy will be taken up separately in the section on treatment (vide *Cikitsā* : 7) and it would have been more appropriate if *āragvadha (Cassia fistula* Linn.), etc. were described there. The separate mention of the formulae from the point of view of treatment in the present chapter indicates that the skin diseases including leprosy come under the category of chronic and obstinate diseases. Verily repetition implies emphasis.

Although tuberculosis, etc. are also regarded as obstinate diseases, still they are not prominent objects of external cleansing. The skin diseases, on the other hand are prominent objects of external cleansing.

Different formulae enumerated in this chapter will be effective only when applied after proper purification of the body–vide *Cikitsā* 7:39–41. Thus, after having explained the purificatory methods in the previous chapter, the author now describes the various formulae for the cure of obstinate skin diseases including leprosy.

Khadira (Acacia catechu Willd.) in fact occupies the first position among the drugs for the cure of obstinate skin diseases including leprosy. But here *āragvadha (Cassia fistula* Linn.) is described first in preference to *khadira (Acacia catechu* Willd.) with a view to indicating the prominent usefulness of *āragvadha (Cassia fistula* Linn.) among the drugs used externally.

आरग्वधः सैडगजः करञ्जो वासा गुडूची मदनं हरिद्रे ।
श्र्याह्वः सुराह्वः खदिरो धवश्च निम्बो विडङ्गं करवीरकत्वक् ॥ ३ ॥
ग्रन्थिश्च भौर्जो लशुनः शिरीषः सलोमशो गुग्गुलुकृष्णगन्धे ।
फणिज्झको वत्सकसप्तपर्णौ पीलूनि कुष्ठं सुमनःप्रवालाः ॥ ४ ॥

वचा हरेणुस्त्रिवृता निकुम्भो भल्लातकं गैरिकमञ्जनं च।
मनःशिलाले गृहधूम एला काशीसलोध्रार्जुनमुस्तसर्जाः ॥ ५ ॥
इत्यर्धरूपैर्विहिताः षडेते गोपित्तपीताः पुनरेवपिष्टाः।
सिद्धाः परं सर्षपतैलयुक्ताश्चूर्णप्रदेहा भिषजा प्रयोज्याः ॥ ६ ॥
कुष्ठानि कृच्छ्राणि नवं किलासं सुरेशलुप्तं किटिभं सदद्रु।
भगन्दरार्शांस्यपचीं सपामां हन्युः प्रयुक्तास्त्वचिरान्नराणाम् ॥ ७ ॥

(1) *Āragvadha* (*Cassia fistula* Linn.), *Ṣeḍagaja* (*Cassia tora* Linn.), *karañja* (*Pongamia pinnata* Merr.), *vāsā* (*Adhatoda vasica* Nees.), *guḍūcī* (*Tinspora cordifolia* Miers.), *madana* (*Randia dumetorum* Lam.), *haridrā* (*Curcuma longa* Linn.), and *dāruharidrā* (*Berberis aristata* DC.);

(2) *Śryāhva* (?), *surāhva* (?), *khadira* (*Acacia catechu* Willd.), *dhava* (*Anogeissus latifolia* Wall.), *nimba* (*Azaridachta indica* A. Juss.), *viḍaṅga* (*Embelia ribes* Burm. f.), and the bark of *karaviraka* (*Nerium indicum* Mill.);

(3) Node of *bhūrja* (*Betula utilis* D. Don.), *laśuna* (*Allium sativum* Linn.), *śirīṣa* (*Albizzia lebbeck* Benth.), *lomaśa* (*Ferri sulphas*), *guggulu* (*Commifora mukul* Engl.), and *kṛṣṇagandhā* (*Moringa oleifera* Lam.);

(4) *Phaṇijjhaka* (a variety of *parṇāsa*), *vatsaka* (*Holarrhena antidysenterica* Wall.), *saptaparṇa* (*Alstonia scholaris* R. Br.), varieties of *pīlu* (*Salvadora persica* Linn.), *kuṣṭha* (*Saussurea lappa* C. B. Clarke.) and tender leaves of *sumanas* (*Jasminum officinale* Linn. var *grandiflorum* Bailey);

(5) *Vacā* (*Acorus calamus* Linn.), *hareṇu* (*Pisum sativum* Linn.), *trivṛtā* (*Operculina turpethum* R. B.), *nikumbha* (*Baliospermum montanum* Muell-Ang.), *bhallātaka* (*Semecarpus anacardium* Linn. f.), *Ferrum haematite* and *Antimoni isulphidum*;

(6) *Arsenii disulphidum*, *Arsenii trisulphidum*, kitchen soot, *elā* (*Elletaria cardamomum* Maton), *Ferri sulphas*, *lodhra* (*Symplocos recemosa* Roxb.), *arjuna* (*Terminalia arjuna* W & A.), *mustā* (*Cyperus rotundus* Linn.) and *sarja* (*Vateria indica* Linn.)

The above six formulae are to be used by the physician for external application in powder form after they are impregnated with purified ox bile, ground again and mixed up with mustard

oil. Their application immediately cures obstinate skin diseases including leprosy, leucoderma of recent origin, alopacia, keloids, ringworm, fistula-in-ano, piles, cervical adenitis and papular eruptions of human beings. [3·-7]

कुष्ठं हरिद्रे सुरसं पटोलं निम्बाश्वगन्धे सुरदारुशिग्रू ।
ससर्षपं तुम्बुरुधान्यवन्यं चण्डां च चूर्णानि समानि कुर्यात् ॥ ८ ॥
तैस्तक्रपिष्टैः प्रथमं शरीरं तैलाक्तमुद्वर्तयितुं यतेत ।
तेनास्य कण्डूः पिडकाः सकोठाः कुष्ठानि शोफाश्च शमं व्रजन्ति ॥ ९ ॥

Powder of *kuṣṭha* (*Saussurea lappa* C. B. Clarke), *haridrā* (*Curcuma longa* Linn.), *dāruharidrā* (*Berberis asistata* DC.), *surasa* (?), *paṭola* (*Trichosanthes cucumerina* Linn.), *nimba* (*Azaridachta indica* A. Juss.), *aśvagandhā* (*Withania somnifera* Dunal), *suradāru* (*Cedrus deodara* Loud.). *śigru* (*Moringa oleifera* Lam.), *sarṣapa* (*Brassica nigra* Koch.), *tumburu* (*Xanthoxylon alatum*. Roxb.), *dhānya* (*Coriandrum sativum* Linn.), *vanya* (*Cyperus tenuiflorus*), and *caṇḍā* (?) should be prepared in equal quantity and ground with buttermilk. One should apply this over the body smeared with oil. By this pruritus, pimples, urticaria, obstinate skin diseases including leprosy and edema are relieved. [8—9]

कुष्ठामृतासङ्गकटङ्कटेरी कासीसकम्पिल्लकमुस्तलोध्राः ।
सौगन्धिकं सर्जरसो विडङ्गं मनःशिलाले करवीरकत्वक् ॥ १० ॥
तैलाक्तगात्रस्य कृतानि चूर्णान्येतानि दद्यादवचूर्णनार्थम् ।
दद्रूः सकण्डूः किटिभानि पामा विचर्चिका चैव तथैति शान्तिम् ॥११॥

Powder of *kuṣṭha* (*Sussurea lappa* C. B. Clarke), *Cuprum sulphas*, *kaṭaṅkaṭerī* (*Berberis aristata* DC.), *Ferri sulphas*, *kampillaka* (*Mallotus philippinensis* Muel-Arg.), *mustā* (*Cyperus rotundus* Linn.), *lodhra* (*Symplocos recemosa* Roxb.), *sulpher*, *Sarjarasa* (extract of *Vateria indica* Linn.), *viḍaṅga* (*Embelia ribes* Burm.f.), realgar, orpiment, and bark of *karavīra* (*Nerium indicum* Mill.),—when dusted over the body smeared with oil, relieves ringworm, pruritus. keloids, papular eruptions and pamphigus. [10—11]

मनःशिलाले मरिचानि तैलमार्कं पयः कुष्ठहरः प्रदेहः ।

Realgar, orpiment, varieties of *marica* (*Piper nigrum* Linn.), Oil, and the latex of *arka* (*Calotropis gigantea* Linn.), constitutes

an ointment for the cure of obstinate skin diseases including leprosy.

तुत्थं विडङ्गं मरिचानि कुष्ठं लोध्रं च तद्वत् समनःशिलं स्यात् ॥ १२ ॥

Copper Sulphate, *viḍaṅga* (*Embelia ribes* Burm. f.) varieties of *marica* (*Piper nigrum* Linn.), *kuṣṭha* (*Saussurea lappa* C. B. Clarke), *lodhra* (*Symplocos racemosa* Roxb.) alongwith realgar likewise constitute (an ointment for the cure of obstinate skin diseases including leprosy) [12]

रसाञ्जनं सप्रपुनाडबीजं युक्तं कपित्थस्य रसेन लेपः ।

Rasāñjana (concentrated aqueous extract from *Berberis aristata* DC.) alongwith the seeds of *prapunāḍa* (*Cassia tora* Linn.) mixed with juice of *kapittha* (*Feronia limonia* Linn.) constitutes an ointment (for the cure of obstinate skin diseases including leprosy).

करञ्जबीजैडगजं सकुष्ठं गोमूत्रपिष्टं च परः प्रदेहः ॥ १३ ॥

Seeds of *karañja* (*Pongamia pinnata* Linn.), *eḍagaja* (*Cassia tora* Linn.) alongwith *kuṣṭha* (*Saussurea lappa* C. B. Clarke), pounded with cow's urine constitute an ointment par excellence (for the treatment of obstinate skin diseases including leprosy). [13]

उभे हरिद्रे कुटजस्य बीजं करञ्जबीजं सुमनःप्रवालान् ।
त्वचं समध्यां हयमारकस्य लेपं तिलक्षारयुतं विदध्यात् ॥ १४ ॥

Both the types of *haridrā* (*Curcuma longa* Linn. and *Berberis aristata* DC.), seeds of *kuṭaja* (*Holarrhena antidysenterica* Wall.) and *karañja* (*Pongamia pinnata* Linn.), tender leaves of *sumanas* (*Jasminum officinale* Linn. *var grandiflorum* Bailey), bark alongwith the pith of *hayamāraka* (*Nerium indicum* Mill.) mixed with the ash of *tila* (*Sesamum indicum* Linn.) is also used as an ointment for the treatment of obstinate skin diseases including leprosy. [14]

मनःशिला त्वक् कुटजात् सकुष्ठात् सलोमशः सैडगजः करञ्जः ।
ग्रन्थिश्च भौर्जः करवीरमूलं चूर्णानि साध्यानि तुषोदकेन ॥ १५ ॥
पलाशनिदहिरसेन चापि कर्षोद्धृतान्याढकसंमितेन ।
दर्वीप्रलेपं प्रवदन्ति लेपमेतं परं कुष्ठनिसूदनाय ॥ १६ ॥

Realgar, bark of *kuṭaja* (*Holarrhena antidysenterica* Wall.) alongwith that of *kuṣṭha* (*Saussurea lappa* C. B. Clarke.), *Ferri-sulphas*, *eḍagaja* (*Cassia tora* Linn.), *karañja* (*Pongamia pinnata* Linn.), node of *bhūrja* (*Betula utilis* D. Don.), root of *karavīra* (*Nerium indicum* Mill.), should be prepared in powder form mixed up with *tuṣodaka*. The *darvīpralepa* (semi-solid in consistency) ointment made of one *karṣa* (12 g) powder of each of the above, mixed up with an *āḍhaka* (3.072 l) of the juice extracted by burning the *palāśa* (*Butea monosperma* Lam.), is said to be most useful in eradicating obstinate skin diseases including leprosy. [15-16]

A conjee prepared by fermenting barley alongwith its husk is known as *tuṣodaka*. The juice of *palāśa* (*Butea monosperma* Lam.), as mentioned in the above verse, is extracted by burning the tree itself. For that the tap root of the tree is to be cut and below that a pitcher is to be kept. In the process of the tree being burnt, its juice comes out through the severed tap root which is to be collected in the pitcher.

पर्णानि पिष्ट्वा चतुरङ्गुलस्य तक्रेण पर्णान्यथ काकमाच्याः ।
तैलाक्तगात्रस्य नरस्य कुष्ठा न्युद्वर्तयेदश्वहनच्छदैश्च ॥ १७ ॥

One should use as an unguent on the parts of the body affected by the obstinate skin diseases including leprosy, the leaves of *caturaṅgula* (*Cassia fistula* Linn.) as well as *kākamācī* (*Solanum nigrum* Linn.) ground with buttermilk and also leaves of *aśvahana* (*Nerium indicum* Mill.) after applying oil to the body. [17]

कोलं कुलत्थाः सुरदारुरास्ना माषातसीतैलफलानि कुष्ठम् ।
वचा शताह्वा यवचूर्णमम्लमुष्णानि वातामयिनां प्रदेहः ॥ १८ ॥

Kola (*Zizyphus jujuba* Lam.), *kulattha* (*Dolichos biflorus* Linn.), *suradāru* (*Cedrus deodara* Roxb.), *rāsnā* (*Pluchea lanceolata* oliver & Hiern), *māṣa* (*Phaseolus radiatus* L.), *atasī* (*Linum usitatissimum* Linn.) and fruits of *eraṇḍa* (*Ricinus communis* Linn.), etc. soured by vinegar and warmed up constitutes a good unguent for those suffering from *vāta*. [18]

आनुपमत्स्यामिषवेसवारैरुष्णैः प्रदेहः पवनापहः स्यात् ।

The *vesavāra* prepared with the meat of marshy animals like fish when applied as an ointment cures (vitiated) *vāta*. [19i]

The *vesavāra* referred to above is made of minced flesh devoid of

bones, steamboiled and mixed up with molasses and ghee as well as *pippalī* (*Piper longum* Linn.) and *marica* (*Piper nigrum* Linn.)

स्नेहैश्चतुर्भिर्दशमूलमिश्रैर्गन्धौषधैश्चानिलहः प्रदेहः ॥ १९ ॥

The ointment made of the aromatic drugs mixed up with the *daśamūla* (*Aegle marmelos* Corr., *Oroxylum indicum* Vent., *Gmelina arborca* Linn., *Stereospermum suaveolens* DC., *Cleodendrum phlomidis* Linn. f., *Desmodium gangeticum* DC., *Uraria picta* Desv., *Solanum indicum* Linn., *Solanum xanthocarpum* Schrad & Wendl., and *Tribulus terrestris* Linn.)and four types of fat (ghee, oil, fat and marrow) is also useful for the cure of (vitiated) *vāta*. [19]

For details of the *gandhauṣadhas* (aromatic drugs) referred to in this verse vide the chapter on the treatment of fever (*Cikitsā* 3 : 267).

तक्रेण युक्तं यवचूर्णमुष्णं सक्षारमर्तिं जठरे निहन्यात् ।

Warmed up powder of *yava* (*Hordeum vulgare* Linn.), mixed up with buttermilk and alkalies eradicates abdominal pain. [20i]

कुष्ठं शताह्वां सवचां यवानां चूर्णं सतैलाम्लमुशन्ति वाते ॥ २० ॥

Kuṣṭha (*Saussurea lappa* C. B. Clarke), *śatāhvā* (*Foeniculum vulgare* Mill.), *vacā* (*Acorus calamus* Linn.), powder of *yava* (*Hordeum vulgare* Linn.), and Oil, when soured (with vinegar) are said to be useful for (alleviating) *vāta*. [20]

उभे शताह्वे मधुकं मधूकं बलां प्रियालं च कशेरुकं च ।
घृतं विदारीं च सितोपलां च कुर्यात् प्रदेहं पवने सरक्ते ॥ २१ ॥

In the event of *vātarakta* (gout) one should apply an ointment consisting of both the types of *satāhvā* (*Foeniculum vulgare* Mill.), *madhuka* (*Glycyrrhiza glabra* Linn.), *madhūka* (*Madhuca indica* I. F. Gmel.), *balā* (*Sida cordifolia* Linn.), *priyāla* (*Buchanania lanzan* Spreng.), *kaśeruka* (*Scirpus grossus* Linn. f.), ghee, *vidārī* (*Ipomoea paniculata* R. Br.) and Sugar. [21]

रास्ना गुडूची मधुकं बले द्वे सजीवकं सर्षभकं पयश्च ।
घृतं च सिद्धं मधुशेषयुक्तं रक्तानिलार्तिं प्रणुदेत् प्रदेहः ॥ २२ ॥

The ointment consisting of *rāsnā* (*Pluchea lanceolata* Oliver and Hiern), *guḍūcī* (*Tinspora cordifolia* Willd.), *madhuka* (*Glycyrrhiza glabra* Linn.), two types of *balā* (*Sida cordifolia* Linn. and *Sida rhombifolia* Linn.) alongwith *jīvaka* (?), *ṛṣabhaka* (?) and milk

prepared with ghee and mixed up with honey wax eradicates the trouble arising out of *vātarakta* (gout). [22]

वाते सरक्ते सघृतं प्रदेहो गोधूमचूर्णं छगलीपयश्च ।

In *vātarakta* (gout), the ointment made of ghee, the powder of *godhūma* (*Triticum sativum* Lam.) and goat's milk is (also) prescribed. [23 i]

नतोत्पलं चन्दनकुष्ठयुक्तं शिरोरुजायां सघृतं प्रदेहः ॥ २३ ॥

Nata (*Valeriana Wallicii* DC.), *utpala* (*Nymphaea alba* Linn.), *candana* (*Santalum album* Lin.) and *kuṣṭha* (*Saussurea lappa* C. B. Clarke)—these drugs mixed up with ghee constitute an unguentum useful for headache. [23]

प्रपौण्डरीकं सुरदारु कुष्ठं यष्ट्याह्वमेला कमलोत्पले च ।
शिरोरुजायां सघृतः प्रदेहो लोहैरकापद्मकचोरकैश्च ॥ २४ ॥

Prapanuṇḍarīka (*Nymphaea lotus* Linn. red variety), *suradāru* (*Cedrus deodara* Loud.), *kuṣṭha* (*Saussurea lappa* C. B. Clarke), *yaṣṭyāhva* (*Glycyrrhiza glabra* Linn.), *elā* (*Elettaria Cardamomum* Maton.), *kamala* (*Nelumbo nucifera* Gaertn.), *utpala* (*Nymphaea alba* Linn.),—these drugs mixed up with ghee alongwith *loha* (*Aquilaria agallocha* Roxb.), *erakā* (*Typha angustifolia* Linn.), *padmaka* (*Prunus cerasoides* D. Don.), *coraka* (*Angelica glauca* Edgw.) constitute another unguentum useful for headache. [24]

रास्ना हरिद्रे नलदं शताह्वे द्वे देवदारूणि सितोपला च ।
जीवन्तिमूलं सघृतं सतैलमालेपनं पार्श्वरुजासु कोष्णम् ॥ २५ ॥

Rāsnā (*Pluchea lanceolata* Oliver & Hiern), *haridrā* (*Curcuma longa* Linn.), *dāruharidrā* (*Berberis aristata* DC.), *nalada* (*Nardostachys jatamansi* DC.), two varieties of *satāhvā* (*Foeniculum vulgare* Mill. and *Foeniculum capillaecum*), two varieties of *devadāru* (*Cedrus deodara* Loud.), Sugar, root of *jīvantī* (*Leptadenia reticulata* W & A)—these drugs alongwith ghee and oil slightly warmed up make a good ointment for chest pain. [25]

शैवालपद्मोत्पलवेत्रतुङ्गप्रपौण्डरीकाण्यमृणाललोध्रम् ।
प्रियङ्गुकालेयकचन्दनानि निर्वापणः स्यात् सघृतः प्रदेहः ॥ २६ ॥

Śaivāla (*Vallisneria spiralis* Linn.), *padma* (*Nelumbo nucifera* Gaertn.), *utpala* (*Nymphaea alba* Linn.), *vetra* (*Salix caprea*

Linn.), *tuṅga* (*Calophyllum inophyllum* Linn.), *Prapauṇḍarīka* (*Nymphaea lotus* Linn. red variety), *amṛṇāla* (*Vetiveria zizanioides* Nash,) *lodhra* (*Symplocos racemosa* Roxb.), *priyaṅgu* (*Callicarpa macrophylla* Vahl.), *kāleyaka* (*Santalum flavum* Linn.), *candana* (*Santalum album* Linn.),—ointment prepared of these drugs and mixed up with ghee relieves burning sensation. [26]

सिताऌतावेतसपद्मकानि यष्ट्याह्वमैन्द्री नलिनानि दूर्वा ।
यवासमूलं कुशकाशयोश्च निर्वापणः स्याज्जलमेरका च ॥ २७ ॥

Sugar, *latā* (*Rubia cordifolia* Linn.), *vetasa* (*Salix caprea* Linn.), *padmaka* (*Prunus cerasoides* D. Don.), *yaṣṭyāhva* (*Glycyrrhiza glabra* Linn.), *aindrī* (*Citrullus colocynthis* Lehrad.), *nalina* (*Nelumbo nucifera* Gaertn.), *dūrvā* (*Cynodon dactylon* Pers.), root of *yavāsa* (*Alhagi psudalhagi* Desv.), *kuśa* (*Desmostachya bipinnata* Staff.), *kāśa* (*Saccharum spontaneum* Linn.), *jala* (*Pavonia odorata* Willd.), and *erakā* (*Typha angustifolia* Linn.)—ointment of these drugs relieves burning sensation. [27]

शैलेयमेलागुरुणी सकुष्ठे चण्डा नतं त्वक् सुरदारु रास्ना ।
शीतं निहन्यादचिरात् प्रदेहो

Śaileya (*Permellia perforata*), *elā* (*Elettaria cardamomum* Maton), *aguru* (*Aquilaria agallocha* Roxb.), *kuṣṭha* (*Saussurea Lappa* C. B. Clarke.), *caṇḍā* (?), *nata* (*Valeriana Wallicii* DC.), *tvak* (*Cinnamomum zeylanicum* Blume.), *suradāru* (*Cedrus deodara* Loud.), *rāsnā* (*Pluchea lanceolata* Oliver and Hiern.)—Ointment of these drugs instantaneously alleviates cold sensation.

विषं शिरीषस्तु ससिन्धुवारः ॥ २८ ॥

Śirīṣa (*Albizzia lebbeck* Benth.) alongwith *sindhuvāra* (*Vitex nigundo* Linn.) alleviates toxic conditions. [28]

शिरीषलामज्जकहेमलोध्रैस्त्वग्दोषसंस्वेदहरः प्रघर्षः ।

Śirīṣa (*Albizzia lebbeck* Benth.), *lāmajjaka* (*Cymbopogon jwarancusa* Schult.), *hema* (*Mesua ferrea* Linn.) and *lodhra* (*Symplocos racemosa* Roxb.),—ointment prepared with all these drugs when rubbed (over the skin) alleviates skin diseases and reduces diaphoresis.

पत्राम्बुलोध्राभयचन्दनानि शरीरदौर्गन्ध्यहरः प्रदेहः ॥ २९ ॥

Patra (*Cinamomum tamala* Nees and Eberum.), *ambu* (*Pavonia odorata* Willd.), *lodhra* (*Symplocos racemosa* Roxb.), *abhayā*

(*Vetiveria zizanioides* Nash.), and candana (*Santalum album* Linn.)—ointment of these drugs removes bad smell from the body. [29]

तत्र श्लोकः—

इहात्रिजः सिद्धतमानुवाच द्वात्रिंशतं सिद्धमहर्षिपूज्यः ।
चूर्णप्रदेहान् विविधामयघ्ना नारग्वधीये जगतो हितार्थम् ॥ ३० ॥

Summing up the contents :—

Thus, for the sake of the well-being of the world, Lord Ātreya, respected by the *siddhas* and *maharṣis* expounded in the chapter on "*Āragvadha* (*Cassia fistula* Linn.)" thirty two types of most efficacious powders and unguents useful in different diseases. [30]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने
आरग्वधीयो नाम तृतीयोऽध्यायः ॥ ३ ॥

Thus, ends the third chapter on *Āragvadha* (*Cassia fistula* Linn.) of the *Sūtra* section of Agniveśa's work as redacted by Caraka.

चतुर्थो षड्विरेचनशताश्रितीयाध्यायः

CHAPTER IV

SIX HUNDRED PURGATIVES

अथातः षड्विरेचनशताश्रितीयमध्यायं व्याख्यास्यामः ॥ १ ॥
इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now expound the chapter on "Six Hundred Purgatives".

Thus said lord Ātreya. [1–2]

इह खलु षड् विरेचनशतानि भवन्ति, षड् विरेचनाश्रयाः, पञ्चकषाययोनयः, पञ्चविधकषायकल्पनं, पञ्चाशन्महाकषायाः, पञ्चकषायशतानि, इति संग्रहः ॥ ३ ॥

There are six hundred purgatives; six different parts of the plant useful for purgation, five varieties of drugs for the preparation of decoction, five different pharmaceutical processes, fifty important varieties of decoctives and five hundred decoctions. This is, in brief, the subject matter of this chapter. [3]

In the previous two chapters, internal and external cleansing have been separately mentioned. In the present chapter, the medicines, both for internal as well as external cleansing are being explained.

Here the term "purgation" implies emesis also, vide—*Kalpa* 1 : 4.

षड् विरेचनशतानि, इति यदुक्तं तदिह संग्रहेणोदाहृत्य विस्तरेण कल्पोपनिषदि व्याख्यास्यामः; (तत्र) त्रयस्त्रिंशद्योगशतं प्रणीतं फलेषु, एकोनचत्वारिंशज्जीमूतकेषु योगाः, पञ्चचत्वारिंशदिक्ष्वाकुषु, धामार्गवः षड्विधा भवति योगयुक्तः, कुटजस्त्वष्टादशधा योगमेति, कृतवेधनं षड्विधा भवति योगयुक्तं, श्यामात्रिवृद्योगशतं प्रणीतं दशापरे चात्र भवन्ति योगाः, चतुरङ्गुलो द्वादशधा योगमेति, लोध्रं विधौ षोडशयोगयुक्तं, महावृक्षो भवति विंशतियोगयुक्तः, एकोनचत्वारिंशत् सप्तलाशङ्खिन्योर्योगाः, अष्टचत्वारिंशद्दन्तीद्रवन्त्योः, इति षड्विरेचनशतानि ॥ ४ ॥

Here, we shall deal with six hundred purgatives just briefly; we shall present elaborate explanation of each one of them in the *Kalpa* Section.

There are 133 purgatives with *madana phala* (*Randia dumetorum* Lam.), 39 with *jīmūta* (*Luffa echinata* Roxb.), 45 with *ikṣvāku* (*Lagenaria siceraria* Standl.), 60 with *dhāmārgava* (*Luffa cylindrica* M. Roem.), 18 with *kuṭaja* (*Holarrhena antidysenterica*

Wall.). 60 with *kṛtavedhana* (*Luffa acutangula* Roxb.), 110 with black variety of *trivṛt* (*Operculina turpethum* R. B.), 12 with *caturaṅgula* (*Cassia fistula* Linn.), 16 with *lodhra* (*Symplocos racemosa* Roxb.), 20 with *mahāvṛkṣa* (*Euphorbia neriifolia* Linn.), 39 with *saptalā* (*Acacia concinna* DC.) and *saṅkhinī* (*Cancora decussata* Roem. et Sch.), 48 with *dantī* (*Baliospermum montanum* Muell-Arg.) and *dravantī* (*Jatropha glandulifera* Roxb.). These are the six hundred varieties of purgatives including emetics. [4]

Out of the six hundred formulae enumerated above, the first 255 are for emesis and the remaining for purgation.

षड्विरेचनाश्रया इति क्षीरमूलत्वक्पत्रपुष्पफलानीति ॥ ५ ॥

The six different parts of the plant useful for purgation are latex, root, bark, leaves, flowers and fruits. [5] .

Of all the six parts of the plant enumerated above, latex occupies the most important position in so far as purgation is concerned—cf. *Sūtra* 25 : 40. The bark of *lodhra* (*Symplocos racemosa* Roxb.) and leaves of *ikṣvāku* (*Lagenaria siceraria Standtl.*), etc. are useful for purgation—vide *Kalpa* 3 : 5. In addition to the latex, etc. included in the verse, there are other purgatives like castor oil, copper and mercury preparations which are not mentioned either in this chapter or in the chapter of *Kalpa* section.

पञ्च कषाययोनय इति मधुरकषायोऽम्लकषायः ।
कटुकषायस्तिक्तकषायः कषायकषायश्चेति तन्त्रे संज्ञा ॥ ६ ॥

Five varieties of decoctions as found in the work are sweet, sour, pungent, bitter and astringent. [6]

Of the six *rasas* (tastes), all except those having saline taste are described here for decoction.

पञ्चविधं कषायकल्पनमिति तद्यथा—स्वरसः,
कल्कः, शृतः, शीतः, फाण्टः कषाय इति ।
(यन्त्रनिष्पीडिताद् द्रव्याद्रसः स्वरस उच्यते ।
यः पिण्डो रसपिष्टानां स कल्कः परिकीर्तितः ॥
वह्नौ तु क्वथितं द्रव्यं शृतमाहुश्चिकित्सकाः ।
द्रव्यादापोत्थितात्तोये प्रतप्ते निशि संस्थितात् ॥
कषायो योऽभिनिर्याति स शीतः समुदाहृतः ।
क्षिप्त्वोष्णतोये मृदितं तत् फाण्टं परिकीर्तितम् ॥)

तेषां यथापूर्वं बलाधिक्यम्; अतः कषायकल्पना व्याध्यातुरबलापेक्षिणी; न त्वेवं खलु सर्वाणि सर्वत्रोपयोगीनि भवन्ति ॥ ७ ॥

Five pharmaceutical processes are *svarasa* (juice), *kalka* (paste), *śṛta* (decoction), *śīta* (cold infusion) and *phāṇṭa* (hot infusion).

Juice extracted from a drug pressed by a machine is known as *svarasa;* when pasted with juice and converted into a roundish lump, it is known as *kalka.* According to physicians, medicine prepared by boiling a drug on fire is called *śṛta;* cold infusion prepared by putting the coarsely ground drug in boiled water and preserved over night is known as *śīta;* when a medicine is prepared by putting the drug in boiled water and then squeezed, the filtrate out of it is known as *phāṇṭa.*

The potentiality of the medicines of the preceding category is greater than the succeeding ones; so these preparations should be prescribed with due regard to the strength of the patient and seriousness of the disease. All these preparations are not equally useful in all cases. [7]

As stated above, the potentiality of the preparations is greater in the preceding ones in relation to the succeeding ones. It is, therefore, necessary to take into consideration the strength of the patient and the seriousness of the disease while prescribing these different categories of preparations. For example, when the patient is strong enough and the disease is equally serious, the *svarasa* preparation of the drug will be eminently useful; it will not be so when the patient is weak or the disease is of less serious type. In fact, there are several other factors including the personal likings or otherwise of the individual patient to be taken into account while prescribing these preparations. If the patient has got aversion to *svarasa,* this preparation will not be useful to him at all irrespective of the fact that he is strong enough and his disease is of serious nature. According to the science of medicine, a drug disliked by a patient is not to be prescribed, inasmuch as it might instantaneously cause emesis or anorexia. Thus, prescription of these preparations is to be made with due regard not only to the strength of the patient or seriousness of the disease but also to the suitability of the drugs in question, specially in relation to the likes or dislikes of the patients.

Even the utility of different drugs lies in their different preparations. As it will be explained in the *Cikitsā* section, *maṇḍūkaparṇī* (*Centella asiatica* Urban) should be administered in *svarasa* (juice) form, *yaṣṭimadhu* (*Glycyrrhiza glabra* Linn.) is to be taken with milk in powder (*cūrṇa*) form;

guḍūcī (*Tinspora cordifolia* Miers) alongwith its root and flower is to be taken in *svarasa* (juice) form and *śaṅkhapuṣpī* (*Evolvulus alsinoides* L.) in *kalka* (paste) form—cf. *Cikitsā* 1 : 3 : 30.

Kalka is of two types—wet and dry. Powder is just a variety of *kalka* in its dry form.

'पञ्चाशन्महाकषाया' इति यदुक्तं तदनुव्याख्यास्यामः;

Now we shall expound the 50 important varieties of decoctives mentioned before.

I तद्यथा—जीवनीयो बृंहणीयो लेखनीयो भेदनीयः सन्धानीयो दीपनीय इति षट्कः कषायवर्गः;

(The first group consists of) six important varieties of decoctives, viz. invigorators, nourishing drugs, those reducing corpulency, cathertics, healers of wound and digestive stimulants.

Drugs conducive to longevity are known as *jīvanīya*.

II बल्यो वर्ण्यः कण्ठ्यो हृद्य इति चतुष्कः कषायवर्गः;

(The second group consists of) four, viz. strength promoters, complexion promoters, those useful for throat and cardiac-tonics.

III तृप्तिघ्नोऽर्शोघ्नः कुष्ठघ्नः कण्डूघ्नः क्रिमिघ्नो विषघ्न इति षट्कः कषायवर्गः;

(The third group consists of) six, viz. removers of the sense of pseudo-contentment, anti-hemorrhoidals, curatives for obstinate skin diseases including leprosy, anti-pruritics, curatives of all infections, and anti-toxics.

Kapha, when vitiated gives rise to a sense of pseudo-contentment which tells upon normal health. Drugs, which remove that sort of pseudo-contentment are known as *tṛptighnas*.

IV स्तन्यजननः स्तन्यशोधनः शुक्रजननः शुक्रशोधन इति चतुष्कः कषायवर्गः;

(The fourth group consists of) four, viz. galactagogues, galacto-purificators, spermatopoitics and spermato purificators.

V स्नेहोपगः स्वेदोपगः वमनोपगो विरेचनोपग आस्थापनोपगोऽनुवासनोपगः शिरोविरेचनोपग इति सप्तकः कषायवर्गः;

(The fifth group consists of) seven, viz. adjuvants of unction, adjuvants of fomentation, adjuvants of emesis, adjuvants of purgation, adjuvants of *āsthāpana* type of enema, adjuvants of *anuvāsana* type of enema and adjuvants for the elimination of *doṣas* from the head.

The drugs that help the process of unction achieved by fats, etc. are known as *snehopagas*. Such drugs are known as *vamanopagas* as help *madanaphala* (*Randia dumetorum* Lam.), etc. for emesies viz. honey, *madhuka* (*Glycyrrhiza glabra* Linn.) etc.

VI छर्दिनिग्रहणस्तृष्णानिग्रहणो हिक्कानिग्रहण इति त्रिकः कषायवर्गः;

(The sixth group consists of) three, viz. antiemetics, thirst restraining drugs and curatives of hiccough;

VII पुरीषसंग्रहणीयः पुरीषविरजनीयो मूत्रसंग्रहणीयो मूत्रविरजनीयो मूत्रविरेचनीय इति पञ्चकः कषायवर्गः;

(The seventh group consists of) five, viz. bowel binders, bowel colouring drugs, antidiuretics, urine colouring drugs and diuretics;

Such drugs as eliminate the vitiated *doṣas* from faeces are known as *purīṣavirajanīyas*. Drugs which increase diuresis are known as *mūtravirecanīyas*.

VIII कासहरः श्वासहरः शोथहरो ज्वरहरः श्रमहर इति पञ्चकः कषायवर्गः;

(The eighth one consists of) five viz. curatives of bronchitis, dyspnoea, oedema, fever and fatigue.

IX दाहप्रशमनः शीतप्रशमन उदर्दप्रशमनोऽङ्गमर्दप्रशमनः शूलप्रशमन इति पञ्चकः कषायवर्गः;

(The ninth one consists of) five, viz, curatives of burning syndrome, cold, urticaria, malaise and colic pain;

Udarda, here is to be taken as urticaria and not the disease described in *Mahārogādhyāya* (Sūtra 20–?) by this name. Otherwise the prescription of *tinduka* (*Diospyros peregrina* Gurke), etc. for the relief of *udarda* cannot be justified because these drugs are not useful for *vāta*.

X शोणितस्थापनो वेदनास्थापनः संज्ञास्थापनः प्रजास्थापनो वयःस्थापन इति पञ्चकः कषायवर्गः;

(The tenth one consists of) five, viz. hematics, sedatives, restoratives of consciousness, procreatives, and rejuvenators.

Śoṇitasthāpana is that category of drug which restores blood in its pure form after eliminating its vitiating *doṣas*. In the event of physical pain, the class of drugs which eliminates that pain and restores the body to its normal state is known as *vedanāsthāpana*. *Saṁjñāsthāpana* is the category of drugs that restore consciousness. The drug which eliminates procreational defects and thus restores embryo are known as *prajāsthāpana*.

And so the drugs useful for restoration of youth are known as *vayaḥsthāpana*.

इति पञ्चाशन्महाकषाया महतां च कषायाणां लक्षणोदाहरणार्थं व्याख्याता भवन्ति। तेषामेकैकस्मिन् महाकषाये दश दशावयविकान् कषायाननुव्याख्यास्यामः; तान्येव पञ्च कषायशतानि भवन्ति ॥ ८ ॥

Thus, the fifty important decoctives are explained, keeping in view the definitions and examples thereof. We shall now explain ten drugs in each, constituting these important decoctives. All these taken together constitute 500 decoctions. [8]

These fifty important decoctives are not exhaustive. There are other important formulae as well, for example, curatives of *vāta*, *pitta*, etc.

(I) तद्यथा—जीवकर्षभकौ मेदा महामेदा काकोली क्षीरकाकोली मुद्गपर्णीमाषपर्ण्यौ जीवन्ती मधुकमिति दशेमानि जीवनीयानि भवन्ति;

Jīvaka (?), *ṛṣabhaka* (?), *medā* (?), *mahāmedā* (?), *kākolī* (?), *kṣīrakākolī* (?), *mudgaparṇī* (*Phaseolus trilobus* Ait.), *māṣaparṇī* (*Teramnus labialis* Spreng.), *jīvantī* (*Leptadenia reticulata* W & A.) and *Madhuka* (*Glycyrrhiza glabra*–Linn.),—these ten drugs are invigorators.

(II) क्षीरिणी राजक्षवकाश्वगन्धाकाकोलीक्षीरकाकोलीवाट्यायनीभद्रौदनीभारद्वाजीपयस्यर्ष्यगन्धा इति दशेमानि बृंहणीयानि भवन्ति;

Kṣīriṇī (*Mimosops hexandra* Roxb.), *rājakṣavaka* (*Euphorbia microphylla* Heyne), *aśvagandhā* (*Withania somnifera* Dunal.), *kākolī* (?), *kṣīrakākolī* (?), *vāṭyāyanī* (*Sida rhombifolia* Linn.), *bhadraudanī* (*Sida cordifolia* Linn.), *bhāradvājī* (*Thespesia lampas* Dalz & Gibs), *payasyā* (*Ipomoea paniculata* R. Br.) and *ṛṣyagandhā* (?)—these ten drugs are nourishing.

(III) मुस्तकुष्ठहरिद्रादारुहरिद्रावचातिविषाकटुरोहिणीचित्रकचिरबिल्वहैमवत्य इति दशेमानि लेखनीयानि भवन्ति;

Musta (*Cyperus rotundus* Linn.), *kuṣṭha* (*Saussurea lappa* C. B. Clarke), *haridrā* (*Curcuma longa* Linn.), *dāruharidrā* (*Berberis aristata* D C.), *vacā* (*Acorus calamus* Linn.), *ativiṣā* (*Aconitum heterophyllum* Wall.), *kaṭurohiṇī* (*Picrorhiza kurroa* Royle ex Benth.), *citraka* (*Plumbago zeylanica* Linn.), *Cirabilva* (*Pongamia pinnata* Merr.) and *haimavatī* (*Iris versicolor*)—these ten drugs reduce corpulency.

(IV) सुवहार्कोरुबुकाग्निमुखीचित्राचित्रकचिरबिल्वशङ्खिनीशकुलादनीस्वर्णक्षीरिण्य इति दशेमानि भेदनीयानि भवन्ति;

Suvahā (*Operculina turpethum* R. B.), *arka* (*Calotropis gigantea* R. Br. ex Ait.), *urubuka* (?), *agnimukhī* (*Gloriosa superba* Linn.), *citrā* (*Baliospermum montanum* Muell-Arg.), *citraka* (*Plumbago zeylanica* Linn.), *cirabilva* (*Pongamia pinnata* Merr.), *śaṅkhinī* (*Canscora decussata* Roem. et Sch.), *śakulādanī* (*Picrorhiza kurroa* Royle ex Benth.) and *svarṇakṣīriṇī* (*Argemone mexicana* Linn.)—these ten drugs are cathertic.

(V) मधुकमधुपर्णीपृश्निपर्ण्यम्बष्ठकीसमङ्गामोचरसधातकीलोध्रप्रियङ्गुकट्फलानीति दशेमानि सन्धानीयानि भवन्ति;

Madhuka (*Glycyrrhiza glabra* Linn.), *madhuparṇī* (*Tinspora cordifolia* Miers .), *pṛśniparṇī* (*Uraria picta* Desv.), *ambaṣṭhakī* (*Cissampelos pareria* Linn.), *samaṅgā* (*Rubia cordifolia* Linn.), *mocarasa* (*Salmalia malabarica* Schott & Endl.), *dhātakī* (*Woodfordia fruticosa* Kurz.), *lodhra* (*Symplocos racemosa* Roxb.), *priyaṅgu* (*Callicarpa macrophylla* Vahl.) and *kaṭphala* (*Myrica nagi* Thunb.), —these ten drugs are healers of wounds.

(VI) पिप्पलीपिप्पलीमूलचव्यचित्रकशृङ्गवेराम्लवेतसमरिचाजमोदाभल्लातकास्थिहिङ्गुनिर्यासा इति दशेमानि दीपनीयानि भवन्ति, इति षट्कः कषाय वर्गः ॥ ९ ॥

Pippalī (*Piper longum* Linn.), *pippalīmūla* (root of *Piper longum* Linn.), *cavya* (*Piper chaba* Hunter.), *citraka* (*Plumbago zeylanica* Linn.), *śṛṅgavera* (*Zingiber officinalis* Rosc.), *amlavetasa* (*Rheum emodi* Wall.), *marica* (*Piper nigrum* Linn.), *ajamodā* (*Trachyspermum roxburghianum*), stone of *bhallātaka* (*Semecarpus anacardium* Linn. f.) and *hiṅguniryāsa* (resin of *Ferula narthex* Boiss.)—these ten drugs are digestive stimulants. This is about the decoctives consisting of six groups. [9]

(VII) ऐन्द्र्यृषभ्यतिरसर्ष्यप्रोक्तापयस्याश्वगन्धास्थिरारोहिणीबलातिबला इति दशेमानि बल्यानि भवन्ति;

Aindrī (*Citrullus colocynthis* Schrad.), *ṛṣabhī* (?), *atirasā* (*Asparagus racemosus* Willd.), *ṛṣyaproktā* (*Teramnus labialis* Spreng.), *payasyā* (*Ipomoea paniculata* R. Br.), *aśvagandhā* (*Withania somnifera* Dunal.), *sthirā* (*Desmodium gangeticum* DC.), *rohiṇī* (*Picror-*

hiza kurroa Royle ex Benth.), *balā* (*Sida cordifolia* Linn.), and *atibalā* (a variety of *Sida cordifolia* Linn.)—these .ten drugs are strength promoters.

(VIII) चन्दनतुङ्गपद्मकोशीरमधुकमञ्जिष्ठासारिवापयस्यासितालता इति दशेमानि वर्ण्यानि भवन्ति;

Candana (*Santalum album* Linn.), *tuṅga* (*Calophyllus inophyllum* Linn.), *padmaka* (*Prunus cerasoides* D. Don.), *uśīra* (*Vetiveria zizanioides* Nash.), *madhuka* (*Glycyrrhiza glabra* Linn.), *mañjiṣṭhā* (*Rubia cordifolia* Linn.), *sārivā* (*Hemidesmus indicus* R.B.), *payasyā* (*Ipomoea paniculata* R. Br.), *sitā* (white variety of *Cynodon doctylon* Pers.) and *latā* (black variety of *Cynodon dactylon* Pers.)—these ten drugs are complexion promoters.

(IX) सारिवेक्षुमूलमधुकपिप्पलीद्राक्षाविदारीकैटर्यहंसपादीबृहतीकण्टकारिका इति दशेमानि कण्ठ्यानि भवन्ति;

Sārivā (*Hemidesmus indicus* R. B.), *ikṣumūla* (root of *Saccharum officinarum* Linn.), *madhuka* (*Glycyrrhiza glabra* Linn.), *pippalī* (*Piper longum* Linn.), *drākṣā* (*Vitis vinifera* Linn.), *vidārī* (*Ipomoea paniculata* R. Br.), *kaiṭarya* (*Myrica nagi* Thunb.), *haṁsapādī* (*Adiantum lunulatum* Burm.), *bṛhatī* (*Solanum indicum* Linn.), and *kaṇṭakārikā* (*Solanum xanthocarpum* Schrad and Wendl.)—these ten drugs are useful for throat.

(X) आम्राम्रातकलिकुचकरमर्दवृक्षाम्लाम्लवेतसकुवलबदरदाडिममातुलुङ्गानीति दशेमानि हृद्यानि भवन्ति, इति चतुष्कः कषायवर्गः ॥ १० ॥

Āmra (*Mangifera indica* Linn.), *āmrātaka* (*Spondias pinnata* Kurz.), *likuca* (*Artocarpus lakooca* Roxb.), *karamarda* (*Carissa carandes* Linn.), *vṛkṣāmla* (*Tamarindus indica* Linn.), *amlavetasa* (*Rheum emodi* Wall.), *kuvala* (*Zizyphus sativa* Gaertn.), *badara* (*Zizyphus jujuba* Lam.), *dādima* (*Punica granatum* Linn.), and *mātuluṅga* (*Citrus decumana* Linn.)—these ten drugs are cardiac tonics. This is about the decoctives consisting of four groups.

(XI) नागरचव्यचित्रकविडङ्गमूर्वागुडूचीवचामुस्तपिप्पलीपटोलानीति दशेमानि तृप्तिघ्नानि भवन्ति;

Nāgara (*Zingiber officinale* Rosc.), *cavya* (*Piper chaba* Hunter.), *citraka* (*Plumbago zeylanica* Linn.), *viḍaṅga* (*Embelia ribes* Burm f.), *mūrvā* (*Clematis triloba* Heyne ex Roth.), *guḍūcī* (*Tinspora*

cordifolia Miers.), *vacā* (*Acorus calamus* Linn.), *musta* (*Cyperus rotundus* Linn.), *pippalī* (*Piper longum* Linn.), and *paṭola* (*Trichosanthes cucumerina* Linn.)—these ten drugs remove the sense of pseudo-contentment.

(XII) कुटजबिल्वचित्रकनागरातिविषाभयाधन्वयासकदारुहरिद्रावचाचव्या-नीति दशेमान्यर्शोघ्नानि भवन्ति;

Kuṭaja (*Holarrhena antidysenterica* Wall.), *bilva* (*Aegle marmelos* Corr.), *citraka* (*Plumbago zeylanika* Linn.), *nāgara* (*Zingiber officinale* Rosc.), *ativiṣā* (*Aconitum heterophyllum* Wall.), *abhayā* (*Terminalia chebula* Linn.), *dhanvayāsaka* (*Fagonia cretica* Linn.), *dāruharidrā* (*Berberis aristata* DC.), *vacā* (*Acorus calamus* Linn.), and *cavya* (*Pipper chaba* Hunter.)—these ten drugs are antihemorrhoidals.

(XIII) खदिराभयामलकहरिद्रारुष्करसप्तपर्णारग्वधकरवीरविडङ्गजातीप्रवाला इति दशेमानि कुष्ठघ्नानि भवन्ति;

Khadira (*Acacia catechu* Willd.), *abhayā* (*Terminalia chebula* Linn.), *āmalaka* (*Emblica officinalis* Gaertn.), *haridrā* (*Curcuma longa* Linn.), *aruṣkara* (*Semecarpus anacardium* Linn. f.), *saptaparṇa* (*Alstonia scholaris* R. Br.), *āragvadha* (*Cassia fistula* Linn.), *karavīra* (*Nerium indicum* Mill.), *viḍaṅga* (*Embelia ribes* Brum. f.) and *jātīpravāla* (tender shoots of *Jasminum officinale* Linn. var. *grandiflorum* Bailey.)—these ten drugs cure obstinate skin diseases including leprosy.

(XIV) चन्दननलदकृतमालनक्तमालनिम्बकुटजसर्षपमधुकदारुहरिद्रामुस्ता-नीति दशेमानि कण्डूघ्नानि भवन्ति;

Candana (*Santalum album* Linn.), *nalada* (*Nardostachys jatamamsi* DC.), *kṛtamāla* (*Cassia fistula* Linn.), *naktamāla* (*Pongamia pinnata* Merr.), *nimba* (*Aladirachta indica* A. Juss.), *kutaja* (*Holarrhena antidysenterica* Wall.), *sarṣapa* (*Brassica nigra* Koch.), *madhuka* (*Glycyrrhiza glabra* Linn.), *dāruharidrā* (*Berbaris aristata* DC.) and *musta* (*Cyperus rotundus* Linn.)—these ten drugs cure pruritus.

(XV) अक्षीवमरिचगण्डीरकेबुकविडङ्गनिर्गुण्डीकिणिहीश्वदंष्ट्रावृषपर्णिका-खुपर्णिका इति दशेमानि क्रिमिघ्नानि भवन्ति;

akṣīva (*Moringa oleifera* Lam.), *marica* (*Piper nigrum* Linn.), *gaṇḍīra* (*Euphorbia antiqurum* Linn.), *kebuka* (?), *viḍaṅga* (*Embelia ribes* Burm. f.), *nirguṇḍī* (*Vitex nigundo* Linn.), *kiṇihī* (*Achyranthes aspera* Linn.), *śvadaṁṣṭrā* (*Tribulus terrestris* Linn.), *vṛṣaparṇikā* (a variety of *Ipomoea reniformis* Chois) and *ākhuparṇikā* (*Ipomoea reniformis* Chois)—these ten drugs cure all infections.

(XVI) हरिद्रामञ्जिष्ठासुवहासूक्ष्मैलापालिन्दीचन्दनकतकशिरीषसिन्धुवार-श्लेष्मातका। इति दशेमानि विषघ्नानि भवन्ति, इति षट्कः कषायवर्गः ॥ ११ ॥

Haridrā (*Curcuma langa* Linn.), *mañjiṣṭhā* (*Rubia cordifolia* Linn.), *suvahā* (*Pluchea lanceolata* Oliver & Hiern.), *sūkṣamailā* (*Elettaria cardamomum* Maton.), *pālindī* (?), *candana* (*Santalum album* Linn.), *kataka* (*Strychnos potatorum* Linn. f.), *śirīṣa* (*Albizzia lebbeck* Benth.), *sindhuvāra* (*Vitex nigundo* Linn.) and *śleṣmātaka* (*Cordia dichotama* Forst. f.)—these ten drugs cure toxic conditions. This is about the decoctives consisting of six groups. [11]

(XVII) वीरणशालिषष्टिकेक्षुवालिकादर्भकुशकाशगुन्द्रेत्कटकत्तृणमूलानीति दशेमानि स्तन्यजननानि भवन्ति;

Vīraṇa (*Vetiveria zizanioides* Nash.), *śāli* (*Oryza sativa* Linn.), *ṣaṣṭika* (a variety of *Oryza sativa* Linn.), *ikṣuvālikā* (*Asteracantha longifolia* Nees), *darbha* (*Desmostachya bipinnata* Staff.), *kuśa* (a variety of *Desmostachya bipinnata* Staff.), *kāśa* (*Saccharum spontaneum* Linn.), *gundrā* (*Soccharum sara*), *itkaṭa* (?) and *kattṛṇa* (*Cymbopogon schoenanthus* Spreng.)—roots of these ten drugs are galactagogues.

(XVIII) पाठामहौषधसुरदारुमुस्तमूर्वागुडूचीवत्सकफलकिराततिक्तकटु-रोहिणीसारिवा इति दशेमानि स्तन्यशोधनानि भवन्ति;

Pāṭhā (*Cissampelos pareira* Linn.), *mahauṣadha* (*Zingiber officinale* Rosc.), *suradāru* (*Cedrus deodara* Loud.), *musta* (*Cyperus rotundus* Linn.), *mūrvā* (*Clematis triloba* Heyne ex Roth.), *guḍūcī* (*Tinspora cordifolia* Miers.), fruit of *vatsaka* (*Holarrhena antidysenterica* Wall.), *kirātatikta* (*Swertia chirata* Buch-Ham.), *kaṭurohiṇī* (*Picrorhiza kurroa* Royle ex Benth.) and *sārivā* (*Hemidesmus indicus* R. B.)—these ten drugs are galacto-purificators.

(XIX) जीवकर्षभककाकोलीक्षीरकाकोलीमुद्गपर्णीमाषपर्णीमेदावृद्धरुहाजटिलाकुलिङ्गा इति दशेमानि शुक्रजननानि भवन्ति;

Jīvaka (?), *ṛṣabhaka* (?), *kākolī* (?), *kṣīrakākolī* (?), *mudgaparṇī* (*Phaseolus trilobus* Ait.), *māṣaparṇī* (*Teramnus labialis* Spreng.), *medā* (?), *vṛddharuhā* (*Asparagus raemosus* Willd.), *jaṭilā* (*Nardostachys jatamamsi* D C.) and *kuliṅgā* (?)—these ten drugs are spermatopoietics.

(XX) कुष्ठैलवालुककट्फलसमुद्रफेनकदम्बनिर्यासेक्षुकाण्डेक्षिवक्षुरकवसुकोशीराणीति दशेमानि शुक्रशोधनानि भवन्ति, इति चतुष्कः कषायवर्गः ॥ १२ ॥

Kuṣṭha (*Saussurea lappa* C. B. Clarke.), *elavāluka* (*Brunus cerasus* Linn.), *kaṭphala* (*Myrica nagi* Thunb.), *samudraphena* (Internal-cell of *Sepia officinalis*,), gum of *kadamba* (*Anthocephalus indicus* A. Rich.), *ikṣu* (*Saccharum officinarum* Linn.), *kaṇḍekṣu* (*Saccharum spontaneum* Linn.), *ikṣuraka* (*Asteracantha longifolia* Nees.), *vasuka* (*Indigofera enneaphylla* Linn.) and *uśīra* (*Vetiveria zizanioides* Nash.)—these ten drugs are spermatopurificators. This is about the decoctives consisting of four groups. [12]

(XXI) मृद्वीकामधुकमधुपर्णीमेदाविदारीकाकोलीक्षीरकाकोलीजीवकजीवन्तीशालपर्ण्य इति दशेमानि स्नेहोपगानि भवन्ति;

Mṛdvīkā (*Vitis vinifera* Linn.), *madhuka* (*Glycyrrhiza glabra* Linn.), *madhuparṇī* (*Tinspora cordifolia* Miers.), *medā* (?), *vidārī* (*Ipomoea paniculata* R. Br.), *kākolī* (?), *kṣīrakākolī* (?), *jīvaka* (?), *jīvantī* (*Leptadenia reticulata* W. & A.) and *śālaparṇī* (*Desmodium gangeticum* D C.)—these ten drugs are adjuvants of unction.

(XXII) शोभाञ्जनकैरण्डार्कवृश्चीरपुनर्नवायवतिलकुलत्थमाषबदराणीति दशेमानि स्वेदोपगानि भवन्ति;

Śobhāñjanaka (*Moringa oleifera* Lam.), *eraṇḍaka* (*Ricinus communis* Linn.), *arka* (*Calotropis gigantea* R. Br. ex Ait.), *vṛścīra* (white variety of *Boerhaavia diffusa* Linn.), *punarnavā* (red variety of *Boerhaavia diffusa* Linn.), *yava* (*Hordeum vulgare* Linn.), *tila* (*Sesamum indicum* Linn.), *kulattha* (*Dolichos biflorus* Linn.), *māṣa* (*Phaseolus mungo* L.) and *badara* (*Zizyphus jujuba* Lam.)—these ten drugs are adjuvants of fomentation.

(XXIII) मधुमधुककोविदारकर्बुदारनीपविदुलबिम्बीशणपुष्पीसदापुष्पाप्रत्यक्पुष्पा इति दशेमानि वमनोपगानि भवन्ति;

Madhu (honey), *madhuka* (*Glycyrrhiza glabra* Linn.), *kovidāra* (red variety of *Bauhinia variegata* Linn.), *karbudāra* (white variety of *Bauhina variegata* Linn.), *nīpa* (*Anthocephalus indicus* A. Rich.), *vidula* (*Barringtonia acutangula* Gaertn.), *bimbī* (*Coccinia indica* W. & A.), *śaṇapuṣpī* (*Crotalaria verrucosa* Linn.), *sadāpuṣpā* (*Calotropis gigantea* R. Br. Ait.) and *pratyakpuṣpā* (*Archyranthes aspera* Linn.)—these ten drugs are adjuvants of emesis.

(XXIV) द्राक्षाकाश्मर्यपरुषकाभयामलकबिभीतककुवलबदरकर्कन्धुपीलूनीति दशेमानि विरेचनोपगानि भवन्ति;

Drākṣā (*Vitis vinifera* Linn.), *kāśmarya* (*Gmelina arborea* Linn.), *paruṣka* (*Grewia asiatica* Linn.), *abhayā* (*Terminalia chebula* Linn.), *āmalaka* (*Embiica officinalis* Gaertn.), *bibhītaka* (*Terminalia belerica* Roxb.), *kuvala* (*Zizyphus sativa* Gaertn.), *badara* (*Zizyphus jujuba* Lam.), *karkandhu* (*Zizyphus nummularia* W. & A.) and *pīlu* (*Salvadora persica* Linn.)—these ten drugs are adjuvants of purgation.

(XXV) त्रिवृद्बिल्वपिप्पलीकुष्ठसर्षपवचावत्सकफलशतपुष्पामधुकमदनफलानीति दशेमान्यास्थापनोपगानि भवन्ति;

Trivṛt (*Operculina turpethum* R. B.), *bilva* (*Aegle marmelos* Corr.), *pippalī* (*Piper longum* Linn.), *kuṣṭha* (*Saussurea lappa* C. B. Clarke.), *sarṣapa* (*Brassica nigra* Koch.), *vacā* (*Acorus calamus* Linn.), fruit of *vatsaka* (*Holarrhena antidysenterica* Wall.), *śatapuṣpā* (*Foeniculum vulgare* Mill.), *madhuka* (*Glycyrrhiza glabra* Linn.), and fruits of *madana* (*Randia dumetorum* Lam.)—these ten drugs are adjuvants of *āsthāpana* type enema.

(XXVI) रास्नासुरदारुबिल्वमदनशतपुष्पावृश्चीरपुनर्नवाश्वदंष्ट्राग्निमन्थश्योनाका इति दशेमान्यनुवासनोपगानि भवन्ति;

Rāsnā (*Pluchea lanceolata* Oliver & Hiern.), *suradāru* (*Cedrus deodara* Loud.), *bilva* (*Aegle marmelos* Corr.), *madana* (*Randia dumetorum* Lam.), *śatapuṣpā* (*Foeniculum vulgare* Mill.), *vṛścīra* (white variety of *Boerhaavia diffusa* Linn.), *punarnavā* (red variety of *Boerhaavia diffusa* Linn.), *śvadaṁṣṭrā* (*Tribulus terrestris* Linn.), *agnimantha* (*Clerodendrum phlomidis* Linn. f.), *śyonāka* (*Oroxylum indicum* Vent.)—these ten drugs are adjuvants of *anuvāsana* variety of enema.

(XXVII) ज्योतिष्मतीक्षवकमरिचपिप्पलीविडङ्गशिग्रुसर्षपापामार्गतण्डुलश्वेतामहाश्वेता इति दशेमानि शिरोविरेचनोपगानि भवन्ति, इति सप्तकः कषायवर्गः ॥ १३ ॥

Jyotiṣmatī (*Celastrus paniculatus* Willd.), *kṣavaka* (*Centipeda minima* A. Br. et. Aschers.), *marica* (*Piper nigrum* Linn.), *pippalī* (*Piper longum* Linn.), *viḍaṅga* (*Embelia ribes* Burm. f.), *śigru* (*Moringa oleifera* Lam.), *sarṣapa* (*Brassica nigra* Koch.), seed of *apāmārga* (*Achyranthes aspera* Linn.), *śveta* (white variety of *Clitoria ternatea* Linn.) and *mahāśvetā* (a variety of *Clitoria ternatea* Linn.)—these ten drugs are adjuvants of elimination of *doṣas* from head. This is about the decoctives consisting of seven groups. [13]

(XXVIII) जम्ब्वाम्रपल्लवमातुलुङ्गाम्लबदरदाडिमयवयष्टिकोशीरमृल्लाजा इति दशेमानि छर्दिनिग्रहणानि भवन्ति;

Jambu (*Syzygium cumini* Skeels.), tender leaves of *āmra* (*Mangifera indica* Linn.), *mātuluṅga* (*Citrus decumana* Linn.), *badara* *Zizyphus jujuba* Lam.) of sour variety, *dāḍima* (*Punica granatum* Linn.), *yava* (*Hordeum vulgare* Linn.), *yaṣṭika* (*Glycyrrhiza glabra* Linn.), *uśīra* (*Vetiveria zizanioides* Nash.), *mṛt* (earth), and *lāja* (fried paddy)—these ten drugs are antiemetics.

(XXIX) नागरधन्वयवासकमुस्तपर्पटकचन्दनकिराततिक्तकगुडूचीह्रीवेरधान्यकपटोलानीति दशेमानि तृष्णानिग्रहणानि भवन्ति;

Nāgara (*Zingiber officinale* Rosc.), *dhanvayāsaka* (*Fagonia cretica* Linn.), *musta* (*Cyperus rotundus* Linn.), *parpaṭaka* (*Fumaria parviflora* Lam.), *candana* (*Santalum album* Linn.), *kirātatikta* (*Swertia chirata* Buch.–Ham.), *Guḍūcī* (*Tinspora cordifolia* Miers.), *Hrīvera* (*Pavonia odorata* Willd.), *dhānyaka* (*Coriandrum sativum* Linn.) and *paṭola* (*Trichosanthes cucumerina* Linn.)—these ten drugs are thirst restraining.

(XXX) शटीपुष्करमूलबदरबीजकण्टकारिकाबृहतीवृक्षरुहाभयापिप्पलीदुरालभाकुलीरश्रृङ्ग्य इति दशेमानि हिक्कानिग्रहणानि भवन्ति; इति त्रिकः कषायवर्गः ॥ १४ ॥

Śaṭī (*Hedychium spicatum* Ham. ex Smith.), *puṣkaramūla* (*Inula racemosa* Hook. f.), Stone of *badara* (*Zizyphus jujuba* Lam.), *kaṇṭakārikā* (*Solanum xanthocarpum* Schrad & Wendl.), *bṛhatī*

(*Solanum indicum* Linn.), *vṛkṣaruhā* (*Dendrophthoe falcata* Linn. f.), *abhayā* (*Terminalia chebula* Linn.), *pippalī* (*Piper. longum* Linn.), *durālabhā* (*Fagonia cretica* Linn.) and *kulīrasṛṅgī* (*Rhus succedenea* Linn.)—these ten drugs cure hic-cough. This is about the decoctives consisting of three groups.

(XXXI) प्रियङ्ग्वनन्ताम्रास्थिकट्वङ्गलोध्रमोचरससमङ्गाधातकीपुष्पपद्मा-पद्मकेशराणीति दशेमानि पुरीषसंग्रहणीयानि भवन्ति;

Priyaṅgu (*Callicarpa macrophylla* Vahl.), *ananta* (*Hemidesmus indicus* R. B.), stone of *āmra* (*Mangifera indica* Linn.), *kaṭvaṅga* (*Oroxylum indicum* Vent.), *lodhra* (*Symplocos racemosa* Roxb.), *mocarasa* (*Salmalia malabarica* Schott & Endl.), *samaṅgā* (*Mimosa pudica* Linn.), flower of *dhātakī* (*Woodfordia fruticosa* Kurz.), *padmā* (*Clerodendrum serratum* Moon.) and filaments of *padma* (*Nelumbo nucifera* Gaertn.)—these ten drugs are bowel binding.

(XXXII) जम्बुशल्लकीत्वकच्छुरामधूकशाल्मलीश्रीवेष्टकभृष्टमृत्पयस्यो-त्पलतिलकणा इति दशेमानि पुरीषविरजनीयानि भवन्ति;

Jambu (*Syzygium cumini* Skeels.), bark of *śallakī* (*Boswellia serrata* Roxb.), *kacchurā* (?), *madhūka* (*Madhuca indica* J. F. Gmel.), *śālmalī* (*Salmalia malabarica* Schott & Endl.), *śrīveṣṭaka* (extract of *Pinus roxburghii* Sargent.), fried earth, *payasyā* (*Ipomoea paniculata* R. B.), *utpala* (*Nymphaea alba* Linn.) and grains of *tila* (*Sesamum indicum* Linn.)—these ten drugs are bowel colouring.

(XXXIII) जम्ब्वाम्रप्लक्षवटकपीतनोडुम्बराश्वत्थभल्लातकाश्मन्तकसोम-वल्का इति दशेमानि मूत्रसंग्रहणीयानि भवन्ति;

Jambū (*Syzygium cumini* Skeels.), *āmra* (*Mangifera indica* Linn.), *plakṣa* (*Ficus lacor* Buch-Ham.), *vaṭa* (*Ficus bengalensis* Linn.), *kapītana* (*Albizzia lebbeck* Benth.), *udumbara* (*Ficus racemosa* Linn.), *aśvattha* (*Ficus religiosa* Linn.), *bhallātaka* (*Semecarpus anacardium* Linn. f.), *aśmantaka* (*Bauhinia racemosa* Lam.) and *somavalka* (*Acacia catechu* Willd.),—these ten drugs are antidiuretics.

(XXXIV) पद्मोत्पलनलिनकुमुदसौगन्धिकपुण्डरीकशतपत्रमधुकप्रियङ्गुधात-कीपुष्पाणीति दशेमानि मूत्रविरजनीयानि भवन्ति;

Padma (*Nelumbo nucifera* Gaertn.), *utpala* (*Nymphaea alba* Linn.), *Nalina* (a variety of *Nelumbo nucifera* Gaertn.), *kumuda*

(*Nymphaea alba* Linn.), *saugandhika* (?), *puṇḍarīka* (red variety of *Nymphaea lotus* Linn.), *śatapatra* (a variety of *Nelumbo nucifera* Gaertn.), *madhuka* (*Glycyrrhiza glabra* Linn.), *priyaṅgu* (*Callicarpa macrophylla* Vahl.) and flowers of *dhātakī* (*Woodfordia fruticosa* Kurz.)—these ten drugs correct the colour of the urine (urinary antiseptic).

(XXXV) **वृक्षादनीश्वदंष्ट्रावसुकवशिरपाषाणभेददर्भकुशकाशगुन्द्रेत्कटमूलानीति दशेमानि मूत्रविरेचनीयानि भवन्ति, इति पञ्चकः कषायवर्गः ॥ १५ ॥**

Vṛkṣādanī (*Dendrophthoe falcata* Linn. f.), *śvadaṁṣṭrā* (*Tribulus terrestris* Linn.), *vasuka* (*Indigofera enneaphylla* Linn.), *vaśira* (*Gynandropsis gynandra* Briquet), *pāṣāṇabheda* (*Bergenia ligulata* Engl.), *darbha* (a variety of *Desmostachya bipinnata* Staff.), *kuśa* (*Desmostachya bipinnata* Staff.), *kāśa* (*Saccharum spontaneum* Linn.), *gundrā* (*Saccharum sara*), and root of *itkaṭa* (?)—these ten drugs are diuretics. Thus ends the description about a group of five decoctives. [15]

(XXXVI) **द्राक्षाभयामलकपिप्पलीदुरालभाश्टङ्गीकण्टकारिकावृश्चीरपुनर्नवातामलक्य इति दशेमानि कासहराणि भवन्ति,**

Drākṣā (*Vitis vinifera* Linn.), *abhayā* (*Terminalia chebula* Linn.), *āmalaka* (*Emblica officinalis* Gaertn.), *pippalī* (*Piper longum* Linn.), *durālabhā* (*Fagonia cretica* Linn.), *śṛṅgī* (*Rhus succedanea* Linn.), *kaṇṭakārikā* (*Solanum xanthocarpum* Schrad. & Wendl.), *vṛścīra* (white variety of *Boerhaavia diffusa* Linn.), *punarnavā* (red variety of *Boerhaavia diffusa* Linn.) and *tāmalakī* (*Phyllanthus niruri* Linn.),—these ten drugs control cough.

(XXXVII) **शटीपुष्करमूलाम्लवेतसैलाहिङ्ग्वगुरुसुरसातामलकीजीवन्तीचण्डा इति दशेमानि श्वासहराणि भवन्ति,**

Śaṭī (*Hedychium spicatum* Ham. ex Smith.), *puṣkaramūla* (*Inula racemosa* Hook. f.), *amlavetasa* (*Rheumemodi* Wall.), *elā* (*Elettaria-cardamomum* Maton.), *hiṅgu* (*Ferula narthex* Boiss.), *aguru* (*Acquilaria agallocha* Roxb.), *surasā* (*Ocimum sanctum* Linn.), *tāmalakī* (*Phyllanthus niruri* Linn.), *jīvantī* (*Leptadenia reticulata* W & A.) *and caṇḍā* (?)—these ten drugs control dyspnoea of various aetiology.

(XXXVIII) **पाटलाग्निमन्थश्योनाकबिल्वकाश्मर्यकण्टकारिकाबृहतीशालपर्णीपृश्निपर्णीगोक्षुरका इति दशेमानि श्वयथुहराणि भवन्ति,**

Pāṭalā (*Stereospermum suaveolens* DC.), *agnimantha* (*Clerodendrum phlomidis* Linn. f.), *śyonāka* (*Oroxylum indicum* Vent.), *bilva* (*Aegle marmelos* Corr.), *kāśmarya* (*Gmelina arborea* Linn.), *kaṇṭakārikā* (*Solanum xanthocarpum* Schrad & Wendl.), *bṛhatī* (*Solanum indicum* Linn.), *śālaparṇī* (*Desmodium gangeticum* DC.), *pṛśniparṇī* (*Uraria picta* Desv.) *and gokṣuraka* (*Tribulus terrestris* Linn.)—these ten drugs control inflammation.

(XXXIX) सारिवाशर्करापाठामञ्जिष्ठाद्राक्षापीलुपरूषकाभयामलकविभीतकानीति दशेमानि ज्वरहराणि भवन्ति,

Sārivā (*Hemidesmus indicus* R. B.), sugar, *pāṭhā* (*Cissampelos pareria* Linn.). *mañjiṣṭhā* (*Rubia cordifolia* Linn.), *drākṣā* (*Vitis vinifera* Linn.), *pīlu* (*Salvadora persica* Linn.), *parūṣaka* (*Grewia asiatica* Linn.), *abhayā* (*Terminalia chebula* Linn.), *āmalaka* (*Emblica officinalis* Gaertn.) *and vibhītaka* (*Terminalia belerica* Roxb.),—these ten drugs cure fevers.

(XL) द्राक्षाखर्जूरप्रियालबदरदाडिमफल्गुपरूषकेक्षुयवषष्टिका इति दशेमानि श्रमहराणि भवन्ति, इति पञ्चकः कषायवर्गः ॥ १६ ॥

Drākṣā (*Vitis vinifera* Linn.), *kharjūra* (*Phoenix sylvestris* Roxb.), *priyāla* (*Buchanania lanzan* Spreng.), *badara* (*Zizyphus jujuba* Lam.), *dāḍima* (*Punica granatum* Linn.), *phalgu* (*Ficus hispida* Linn. f.), *parūṣaka* (*Grewia asiatica* Linn.), *ikṣu* (*Saccharum officinarum* Linn.), *yava* (*Hordeum vulgare* Linn.) and *ṣaṣṭika* (a variety of *Oryza sativa* Linn.),—these ten drugs are fatigue-dispelling.

Thus ends the description about a group of five decoctives. [16]

(XLI) लाजाचन्दनकाश्मर्यफलमधूकशर्करानीलोत्पलोशीरसारिवागुडूचीह्रीबेराणीनि दशेमानि दाहप्रशमनानि भवन्ति,

Lājā (fried paddy), *candana* (*Santalum album* Linn.), fruit of *kāśmarya* (*Gmelina arborea* Linn.), *madhūka* (*Madhuca indica* J. F. Gmel.), Sugar, *nīlotpala* (*Nymphaea stellata* Willd.), *uśīra* (*Vetiveria zizanioides* Nash.), *sārivā* (*Hemidesmus indicus* R. B.), *guḍūcī* (*Tinspora cordifolia* Miers.) and *hrībera* (*Pavonia odorata* Willd.)—these ten drugs alleviate burning sensation.

According to Jatūkarṇa, *Padmaka* (*Prunus cerasoides* D. Don.) is to be used in place of *Guḍūcī* (*Tinspora cordifolia* Miers.). The heating effect

of *Guḍūcī* which normally would not be conducive to the cure of burning sensation led Jatūkarṇa to hold this view. But, in fact *Guḍūcī* does have the curative value for burning sensation due to its *prabhāva* (specific action).

(XLII) तगरागुरुधान्यकशृङ्गवेरभूतीकवचाकण्टकार्यग्निमन्थश्योनाकपिप्पल्य इति दशेमानि शीतप्रशमनानि भवन्ति,

Tagara (*Valeriana wallichi* DC.), *aguru* (*Aquilaria agallocha* Roxb.), *dhānyaka* (*Cordiandrum sativum* Linn.), *śṛṅgavera* (*Zingiber officinale* Rosc.), *bhūtīka* (*Trachysperum ammi* Sprague.), *vacā* (*Acorus calamus* Linn.), *kaṇṭakārī* (*Solanum xanthocarpum* Schrad & Wandl.), *agnimantha* (*Clerodendrum phlomidis* Linn. f.), *śyonāka* (*Oroxylum indicus* Vent.) and *pippalī* (*Piper longum* Linn.),—these ten drugs cntrol the chill.

(XLIII) तिन्दुकप्रियालबदरखदिरकदरसप्तपर्णाश्वकर्णार्जुनासनारिमेदा इति दशेमान्युदर्दप्रशमनानि भवन्ति,

Tinduka (*Diospyros peregrina* Gurke.), *priyāla* (*Buchanania lanzan* Spreng.), *badara* (*Zizyphus jujuba* Lam.), *khadira* (*Acacia catechu* Willd.), *kadara* (a variety of *Acacia catechu* Willd.) *saptaparṇa* (*Alstonia scholaris* R. Br.), *aśvakarṇa* (*Dipterocarpus alatus* Roxb.), *arjuna* (*Terminalia arjuna* W. & A.), *asana* (*Terminalia tomentosa* W. & A.) *and arimedā* (a variety of *Acacia catechu* Willd.)—these ten drugs control the urticaria.

(XLIV) विदारीगन्धापृश्निपर्णीबृहतीकण्टकारिकैरण्डकाकोलीचन्दनोशीरैलामधुकानीति दशेमान्यङ्गमर्दप्रशमनानि भवन्ति,

Vidārīgandhā (*Desmodium gangeticum* DC.), *pṛśniparṇī* (*Uraria picta* Desv.), *bṛhatī* (*Solanum indicum* Linn.), *kaṇṭakārikā* (*Solanum xanthocarpum* Schrad & Wendl.), *eraṇḍa* (*Ricinus communis* Linn.), *kākolī* (?), *candana* (*Santalum album* Linn.), *uśīra* (*Vetiveria zizanioides* Nash.), *elā* (*Elettaria cardamomum* Maton) and *madhuka* (*Glycyrrhiza glabra* Linn.)—these ten drugs cure the malaise.

(XLV) पिप्पलीपिप्पलीमूलचव्यचित्रकशृङ्गवेरमरिचाजमोदाजगन्धाजाजीगण्डीराणीति दशेमानि शूलप्रशमनानि भवन्ति, इति पञ्चकः कषायवर्गः ॥ १७ ॥

Pippalī (*Piper longum* Linn.), root of *pippalī*, *cavya* (*Piper chaba* Hunter), *citraka* (*Plumbago zeylanica* Linn.), *śṛṅgavera* (*zingiber officinale* Rosc.), *marica* (*Piper nigrum* Linn.), *ajamodā*

(*Trachyspermum roxburghianum*), *ajagandhā* (*Gynandropsis gynandra* Briquet.). *ajājī* (*Cuminum cyminum* Linn.) and *gaṇḍīra* (*Euphorbia antiquorum* Linn.)—these ten drugs are cure for colic pain.

Thus ends the description about a group of five decoctives.[17]

(XLVI) मधुमधुकरुधिरमोचरसमृत्कपाललोध्रगैरिकप्रियङ्गुशर्करालाजा इति दशेमानि शोणितस्थापनानि भवन्ति,

Honey, *madhuka* (*Glycyrrhiza glabra* Linn.), *rudhira* (*Crocus sativa* Linn.), *mocarasa* (resin of *Salmalia malabarica* Schott & Endl.), earthenpot pieces, *lodhra* (*Symplocos racemosa* Roxb.), *gairika* (*Ferrum haematite*), *priyaṅgu* (*Callicarpa macrophylla* Vahl.), sugar and fried paddy—these ten drugs are haemostatics.

(XLVII) शालकट्फलकदम्बपद्मकतुम्बमोचरसशिरीषवञ्जुलैलवालुकाशोका इति दशेमानि वेदनास्थापनानि भवन्ति,

Śāla (*Shorea robusta* Gaertn. f.), *kaṭphala* (*Myrica nagi* Thunb.), *kadamba* (*Anthocephalus indicus* A. Rich.), *padmaka* (*Prunus cerasoides* D. Don.), *tumba* (*Xanthoxylon alatum* Roxb.), *mocarasa* (resin of *Salmalia malabarica* Schott and Endl.), *śirīṣa* (*Albizzia lebbeck* Benth.), *vañjula* (*Salix caprea* Linn.), *elavāluka* (*Brunus cerasus* Linn.) and *aśoka* (*Saraca indica* Linn.),—these ten drugs are sedatives.

(LXVIII) हिङ्गुकैटर्यारिमेदावचाचोरकवयस्थागोलोमीजटिलापलङ्कषाशोकरोहिण्य इति दशेमानि संज्ञास्थापनानि भवन्ति,

Hiṅgu (*Ferula narthex* Boiss.), *kaiṭarya* (*Murraya koenigii* Spreng.), *arimedā* (a variety of *Acacia catechu* Willd.), *vacā* (*Acorus calamus* Linn.), *coraka* (*Angelica glauca* Edgw.), *vayasthā* (*Bocopa monnieri* Pennel.), *golomī* (a variety of *Acorus calamus* Linn.), *jaṭilā* (*Nardostachys jatamansi* DC.), *palaṅkaṣā* (*Commiphora mukula* Engl.) and *aśokarohiṇī* (*Picrorhiza kurroa* Royle ex Benth.)—these ten drugs are restoratives of consciousness.

(XLIX) ऐन्द्रीब्राह्मीशतवीर्यासहस्रवीर्याऽमोघाऽव्यथाशिवाऽरिष्टावाट्यपुष्पीविष्वक्सेनकान्ता इति दशेमानि प्रजास्थापनानि भवन्ति,

Aindrī (*Citrullus colocynthis* Schrad.), *brāhmī* (*Bacopa monnieri* Pennel.), *satavīryā* (*Cynodon dactylon* Pers.), *sahasravīryā* (a variety of *Cynodon dactylon* Pers.), *amoghā* (*Emblica officinalis*

Gaertn.), *avyathā* (*Tinspora cordifolia* Miers.), *aśivā* (*Terminalia chebula* Linn.), *ariṣṭā* (*Picrorhiza kurroa* Royle ex Benth.), *vāṭyapuṣpī* (*Sida rhombifolia* Linn.) and *viṣvaksenakāntā* (*Callicarpa macrophylla* Vahl.)—these ten drugs are fertility promoters.

(L) अमृताऽभयाधात्रीमुक्ताश्वेताजीवन्त्यतिरसामण्डूकपर्णीस्थिरापुनर्नवा इति दशेमानि वयःस्थापनानि भवन्ति, इति पञ्चकः कषायवर्गः ॥ १८ ॥

Amṛtā (*Tinspora cordifolia* Miers.), *abhayā* (*Terminalia chebula* Linn.), *Dhātrī* (*Emblica officinalis* Gaertn.), *muktā* (pearl), *śvetā* (white variety of *Clitoria ternatea* Linn.), *jīvantī* (*Leptadenia reticulata* W. & A.), *atirasā* (*Asparagus racemosus* Willd.), *maṇḍūkaparṇī* (*Centella asiatica* Urban), *sthirā* (*Desmodium gangeticum* DC.) and *punarnavā* (*Boerhaavia diffusa* Linn.),—these ten drugs are longevity promoters.

Thus ends the description about a group of five decoctives. [18]

इति पञ्चकषायशतान्यभिसमस्य पञ्चाशन्महाकषाया महतां च कषायाणां लक्षणोदाहरणार्थं व्याख्याता भवन्ति ॥ १९ ॥

Thus fiive hundred decoctives which have been grouped into fifty and have been described by definitions and examples. [19]

नहि विस्तरस्य प्रमाणमस्ति, न चाप्यतिसंक्षेपोऽल्पबुद्धीनां सामर्थ्यायोपकल्पते, तस्मादनतिसंक्षेपेणानतिविस्तरेण चोपदिष्टाः। एतावन्तो ह्यलमल्पबुद्धीनां व्यवहाराय, बुद्धिमतां च स्वालक्षण्यानुमानयुक्तिकुशलानामनुक्तार्थज्ञानायेति॥२०॥

Unlimited are the details (of these drugs) and it is not advisable to take recourse to too much of brevity also, as it will not be grasped by the people of low intelligence. So the descriptions given here are neither too exhaustive nor too brief. What is stated here is enough for the use of persons to low intelligence. This will also help persons of high intelligence in exercising their own imagination (on the basis of the given details of the drugs) for grasping other drugs which have not been included here. [20]

As described above, the description of five hundred decoctives is neither too exhaustive nor too brief. Physicians of lower intelligence will, of course, find this list useful enough in the treatment of various diseases but those possessing high intellectual calibre need not confine themselves to this list. They may exercise their own imaginative power

in finding out other similar drugs as well, according to the principles laid down in Āyurveda and keeping in view the requirements of the patients. For example *jīvaka* (?), etc. by virtue of their qualities of unctuousness, coldness, sweetness and aphrodisiac properties is also listed as *jīvanīya* (vitality promoters) among decoctives. But a physician with imagination may also prescribe the drugs like *drākṣā* (*Vitis vinifera* Linn.), milk, *vidāri* (*Ipomoea paniculata* R. Br.), etc. which possess identical properties.

एवंवादिनं भगवन्तमात्रेयमग्निवेश उवाच–नैतानि भगवन् ! पञ्च कषायशतानि पूर्यन्ते, तानि तानि ह्येवाङ्गान्युपप्लवन्ते तेषु तेषु महाकषायेष्विति ॥ २१ ॥

While lord Ātreya was explaining (about these drugs), Agniveśa enquired, "Respected Sir ! to say that there are five hundred decoctives does not seem to be correct because the same drug is repeated in a number of groups of decoctives ?" [21]

तमुवाच भगवानात्रेयः—नैतदेवं बुद्धिमता द्रष्टव्यमग्निवेश। एकोऽपि ह्यनेकां संज्ञां लभते कार्यान्तराणि कुर्वन्, तद्यथा—पुरुषो बहूनां कर्मणां करणे समर्थो भवति, स यद्यत् कर्म करोति तस्य तस्य कर्मणः कर्तृ-करणकार्यसंप्रयुक्तं तत्तद्गौणं नामविशेषं प्राप्नोति, तद्वदौषधद्रव्यमपि द्रष्टव्यम्। यदि चैकमेव किंचिद् द्रव्यमासादयामस्तथागुणयुक्तं यत् सर्वकर्मणां करणे समर्थं स्यात्, कस्ततोऽन्यदिच्छेदुपधारयितुमुपदेष्टुं वा शिष्येभ्य इति ॥ २२ ॥

Then replied Lord Ātreya, "A wiseman like yourself should not view things like that. Even one and the same person performing different acts, is called by different names. For example, a person who is capable of performing many acts gets different designations according to the act performed, nature of acts and the means adopted. Similar is the case with drugs as well. So if we could find one single drug possessing many curative properties to such an extent that it will be effective in curing all diseases, then who will care to enumerate or advise the use of any other drug to his disciples ?" [22]

As it will be seen, there are five hundred decoctives but they are grouped into fifty only. Numerically speaking, the drugs are not five hundred, as in many cases one and the same drug is repeated several times. But inspite of this repetition, considering the various functions of the drugs listed above, their placements in the several important formulae of decoction have some practical utility. Thus, it is quite appropriate to list one and the same drug under various important

decoctives. This is based on a common analogy. One and the same person while performing different acts gets different designations by virtue of his position and association with the acts performed or the means adopted for such performance. For example, if he just cooks, he is a cook; if he makes pots, he is a potter by virtue of the act performed; if he digs earth by a shoul (*khanitra*), he is known as a *khanitraka* (digger), by virtue of his associations with the means adopted in the performance of the work. Similarly, one and the same drug having curative properties for many diseases can get different names in different contexts. For example, *kṣīrakākolī* (?) having envigorating, nourising and aphrodisiac properties can be called as *jīvanīya* (invigorator), *bṛṃhaṇīya* (nourishing) and *śukrajanaka* (spermatogenic) respectively.

Are there no other drugs to be listed? Why should one and the same drug be repeated more than once in the list of five hundred decoctives ? To this, Ātreya's reply is that if one and the same drug is capable of curing many diseases, there is no need of explaining many drugs unnecessarily. In fact, it is much more convenient and easier to explain a smaller number of drugs useful in different diseases than to explain many drugs, each useful in curing one single disease.

तत्र श्लोकाः—

यतो यावन्ति यैर्द्रव्यैर्विरेचनशतानि षट् ।
उक्तानि संग्रहेणेह तथैवैषां षडाश्रयाः ॥ २३ ॥
रसा लवणवर्ज्याश्च कषाय इति संज्ञिताः ।
तस्मात् पञ्चविधा योनिः कषायाणामुदाहृता ॥ २४ ॥
तथा कल्पनमप्येषामुक्तं पञ्चविधं पुनः ।
महतां च कषायाणां पञ्चाशत् परिकीर्तिता ॥ २५ ॥
पञ्च चापि कषायाणां शतान्युक्तानि भागशः ।
लक्षणार्थं, प्रमाणं हि विस्तरस्य न विद्यते ॥ २६ ॥
न चालमतिसंक्षेपः सामर्थ्यायोपकल्पते ।
अल्पबुद्धेरयं तस्मान्नातिसंक्षेपविस्तरः ॥ २७ ॥
मन्दानां व्यवहाराय, बुधानां बुद्धिवृद्धये ।
पञ्चाशत्को ह्ययं वर्गः कषायाणामुदाहृतः ॥ २८ ॥
तेषां कर्मसु बाह्येषु योगमाभ्यन्तरेषु च ।
संयोगं च प्रयोगं च यो वेद स भिषग्वरः ॥ २९ ॥

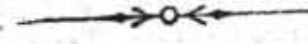
Summing up the contents :—

All the six hundred purgatives along with their ingredients, various preparations of each one of them have been explained here in brief; and so their six sources have been

explained. Drugs of all tastes except salt, are known as *kaṣāyas*—thus there are five-fold sources of decoctives. Again five-fold pharmaceutical preparations of all the decoctives and fifty important groups of decoctive have been enumerated. These fifty important groups of decoctive are further divided into ten each thereby constituting five hundred decoctives—such grouping is for the convenience of description; there is no limit to the detailed description of these decoctions. Again, too much of brevity will not be conducive to the understanding of disciples of lower intelligence; so the description of decoction presented in this chapter is neither too brief nor too elaborate. With a view to guiding the disciples of lower intelligence and also to stimulate the imaginative power of the wise, these fifty groups of decoctives have been explained. The one who is acquainted with the internal use as well as external application and prescription by combination of all these drugs, alone is the real physician. [23–29]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने षड्विरेचन-
शताश्रितीयो नाम चतुर्थोऽध्यायः इति भेषजचतुष्कः ।

Thus ends the fourth chapter on "the Six Hundred Purgatives" of the *Sūtra* section of Agniveśa's work as redacted by Caraka. Thus, ends the quadiate on medicaments.



पञ्चमोऽध्यायः

CHAPTER V

अथातो मात्राशितीयमध्यायं व्याख्यास्यामः ॥ १ ॥
इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now expound the chapter on "Quantitative Dietetics." Thus said Lord Ātreya. [1–2]

As has been stated earlier, the objects of the science of medicine are two-fold, viz., the treatment of patients suffering from diseases and maintenance of positive health. In the first tetrad of chapters, the various methods of treatment of diseases have been explained. In the present tetrad of chapters, the various ways of maintenance of normal health are being described. Of all the factors for the maintenance of positive health, food taken in proper quantity occupies the most important position—vide, *Suśruta : Sūtra :* 28. So the present chapter deals with the quantity of foods to be eaten.

मात्राशी स्यात् । आहारमात्रा पुनरग्निबलापेक्षिणी ॥ ३ ॥

One should eat in proper quantity. The quantity of food to be taken, again, depends upon the power of digestion (including metabolism). [3]

For proper maintenance of positive health, one should first of all eat in proper quantity. Eating here includes all types of eatables which are taken by mouth.

Quantity to be eaten depends upon the power of digestion and metabolism. This, of course, applies to the eating of food and not of drugs; nor does it imply the extent of exercise one should resort to. Dosage of the drug, in fact, depends upon the seriousness of the disease as well as on the strength of the patient. Extent of exercise to be resorted to, is to be determined on the basis of the quantity of *doṣas* required to be eliminated and the degree up to which the power of digestion including metabolism is to be enhanced. Of course, care is to be taken so that there is no over exertion or exhaution during the act of exercise. The power of digestion and metabolism, upon which depends the quantity of food intake, again varies according to the season as well as the age of the individual. Thus, the quantity of food to be taken depends upon a number of factors.

Quantity of food and digestion :

यावद्ध्यस्याशनमशितमनुपहत्य प्रकृतिं यथाकालं जरां गच्छति तावदस्य मात्राप्रमाणं वेदितव्यं भवति ॥ ४ ॥

The amount of food which, without disturbing the equilibrium (of *dhātus* and *doṣas* of the body), gets digested as well as metabolised in proper time, is to be regarded as the proper quantity. [4]

The relation of the quantity of food and the power of digestion and metabolism, needs some explanation. How shall we know that a given amount of food is just enough for a particular individual ? This can be known only by correlating the food taken with its proper digestion within a time limit. If food taken in the evening does not disturb the equilibrium of *doṣas* as well as *dhātus* and gets digested and metabolised by the morning then that would be the standard measurement of food to be taken by the individual. This measurement will certainly vary from individual to individual. No standard measurement can be prescribed for all individuals. In fact, the power of digestion even of a single individual varies from time to time and so there is bound to be some variation in the standard measurement of food to be taken by him. But for all practical purposes, the standard measurement of food for an individual is to be determined on the basis of his digestive capacity.

It is not that the food that gets digested in time may not disturb the equilibrium. It does so, owing to some inherent defects in its components, processing, etc. For example, even though digested in time, *Mandaka* (premature curd), *lakuca* (*Artocarpus lakoocha* Roxb.), etc. do disturb the equilibrium, irrespective of their quantity taken.

Measurement of food is, in fact, of two types, viz. food as a whole and of its different ingredients having different tastes like sweet, sour, etc. If food as a whole is taken according to the prescribed measurement but its ingredients having different tastes like sweet, sour, etc. are not in prescribed ratio, the equilibrium of *dhātus* and *doṣas* gets definitely disturbed due to imbalance in the ratio of the composing *rasas* (tastes). Consequently the timely digestion of food as a whole will also be affected.

Quantity of food in relation to Quality of food :

तत्र शालिषष्टिकमुद्गलावकपिञ्जलैणशशशरभशम्बरादीन्याहारद्रव्याणि प्रकृतिलघून्यपि मात्रापेक्षीणि भवन्ति। तथा पिष्टेक्षुक्षीरविकृतितिलमाषानूपौदकपिशितादीन्याहारद्रव्याणि प्रकृतिगुरूण्यपि मात्रामेवापेक्षन्ते ॥ ५ ॥

न चैवमुक्ते द्रव्ये गुरुलाघवमकारणं मन्येत, लघूनि हि द्रव्याणि वाय्वग्निगुणबहुलानि भवन्ति; पृथ्वीसोमगुणबहुलानीतराणि, तस्मात् स्वगुणादपि लघून्यग्निसन्धुक्षणस्वभावान्यल्पदोषाणि चोच्यन्तेऽपि सौहित्योपयुक्तानि, गुरूणि पुनर्नाग्निसन्धुक्षणस्वभावान्यसामान्यात्, अतश्चातिमात्रं दोषवन्ति सौहित्योपयुक्तान्यन्यत्र व्यायामाग्निबलात्; सैषा भवत्यग्निबलापेक्षिणी मात्रा ॥ ६ ॥

Items of food like *Śāli* (*Oryza sativa* Linn.), *ṣaṣṭika* (a variety of *Oryza sativa* Linn.), *mudga* (*Phaseolus mango* Linn.), common Quail, gray Partrige, antelop, rabbit, wapiti, Indian sambar, etc.;—even though light in digestion by nature are to be taken according to the measurement prescribed. Similarly preparations of flour, sugar-cane and milk, *tila* (*Sesamum indicum* Linn.), *māṣa* (*Phaseolus radiatus* Linn.), and meats of marsy and aquatic animals even though heavy in digestion by nature are also required to be taken in proper quantity.

But from this it should not be concluded that the description of heaviness or lightness does not carry any importance. Because, the light food articles are predominant in the qualities of *Vāyu* and *Agni* and heavy one in *pṛthvī* and *ap mahābhūtas*. Therefore, according to their qualities, the light articles of food, being stimulants of appetite and by nature are considered to be less harmful even if taken in excess of the prescribed quantity. On the other hand, heavy articles of food, being by nature, suppressors of appetite are exceedingly harmful if taken in excess unless there is a strong power of digestion and metabolism achieved by physical exercise. Thus the quantity of food depends upon the power of digestion including metabolism. [5–6]

By nature light food is said to be conducive to good health. Heavy food on the other hand is considered to be detrimental thereto. But for both the types of food, if quantity is to be taken into account, lightness and heaviness of food do not seem to have any implication. Thus, it is true that the quantity rather than the heaviness or lightness of food is important in the present context. But as a matter of fact, light articles of food are dominated by the qualities of *vāyu* and *agni mahābhūtas*, and are by nature stimulants of appetite; thus, even if taken in excess, they are less harmful. The heavy articles of food on the other hand being dominated by the qualities of *pṛthvī* and

ap mahābhūtas are heterogenous in character in relation to appetite. So, if taken in excessive quantity they are certainly exceedingly harmful. Their harmfulness can be neutralised only when there is a corresponding stronger digestive power caused by the physical exercise.

न च नापेक्षते द्रव्यं; द्रव्यापेक्षया च त्रिभागसौहित्यमर्धसौहित्यं वा गुरूणामुपदिश्यते लघूनामपि च नातिसौहित्यमग्नेर्युक्त्यर्थम् ॥ ७ ॥

It is not so, that the proper quantity of food does not depend upon the nature of food articles. If the food article is heavy, only three fourth or half of the stomach capacity is to be filled up. Even in the case of light food articles exessive intake is not conducive to the maintenance of the power of digestion and metabolism. [7]

As stated in the sixth paragraph, the quantity of food is to be determined in accordance with the power of digestion and metabolism. But how is it that for an indvidual having the same power of digestion the execessive intake of light food articles is prescribed while only three fourth or half of the stomach capacity is to be consumed in the case of heavy food articles ? The answer is that correct requirement cannot be determined without taking into account the food articles concerned. That is why food articles which are just slightly heavy are to be taken up to the extent of three fourth of the stomach capacity. Similarly, those which are heavier still, are to be taken still in lesser quantity—that is half of the stomach capacity. Thus the exact requirement of the heavy food articles is to be determined on the basis of the degree of heaviness. Even, in the case of light food articles, excessive intake is not prescribed. If taken in excessive quantity, even light food articles affect the normal process of digestion and metabolism. It might be argued that being homologous in nature, even if taken in excessive quantity light food need not affect digestion. But this is not correct. Mere homologous property does not, as a rule, determine conduciveness. Though homologous in character, excessive light affects the eye. Similarly a weapon is made of stone and it is even sharpened by stone but if dashed against the stone inappropriately, it gets blunted. Thus, even light food articles, if taken in inappropriate quantities do affect the power of digestion and metabolism.

The importance of food taken in poper quality :

मात्रावद्ध्यशनमशितमनुपहत्य प्रकृतिं बलवर्णसुखायुषा योजयत्युपयोक्तारमवश्यमिति ॥ ८ ॥

Taken in appropriate quantity, food certainly helps the individual in bringing about strength, complexion, happiness and longevity without disturbing the equilibrium of *dhātus* and *daṣas* of the body. [8]

Thus, the determination of the quantity of food depends upon the power of digestion and metabolism as well as the heaviness or lightness of the food articles concerned. Food taken in proper quantity, helps in bringing about the strength, complexion, happiness and longevity. Of course, there are other factors like inappropriateness of time, non-observance of ethical rules and unwholesomeness of auditory, tactile, visual, gustatory and olfactory sensations which might minimise the effects of taking wholesome food in proper time.—cf. *Sūtra* 28 : 7. But then. other things being normal, food taken in proper quantity must do good to the body.

भवन्ति चात्र—

गुरु पिष्टमयं तस्मात्तण्डुलान् पृथुकानपि ।
न जातु भुक्तवान् खादेन्मात्रां खादेद्बुभुक्षितः ॥ ९ ॥

Thus it is said :—

After having taken food, one should never take such heavy articles like pastries, rice, *pṛthuka* (boiled and flattened rice). Even when hungry one should take these articles only in proper quantity. [9]

Contra indicated foods :

वल्लूरं शुष्कशाकानि शालूकानि बिसानि च ।
नाभ्यसेद्गौरवान्मांसं कृशं नैवोपयोजयेत् ॥ १० ॥
कूर्चिकांश्च किलाटांश्च शौकरं गव्यमाहिषे ।
मत्स्यान् दधि च माषांश्च यवकांश्च न शीलयेत् ॥ ११ ॥

One should not regularly take heavy articles such as *vallūra* (dried meat), dry vegetables, lotus rhizomes and lotus stalk. One should never take meat of a diseased animal. Moreover, one should not regularly take *kūrcikā* (boiled buttermilk), *kilāṭa* (inspissiated milk), pork, beaf, meat of buffalo, fish, curd, *māṣa (Phaseolus radiatus* Linn. *)* and *yavaka* (a variety of *Hordeum vulgare* Linn.). [10–11]

Indicated foods :

षष्टिकाञ्छालिमुद्गांश्च सैन्धवामलके यवान् ।
आन्तरीक्षं पयः सर्पिर्जाङ्गलं मधु चाभ्यसेत् ॥ १२ ॥

Oue should regularly take *ṣaṣṭika* (a kind of rice harvested in sixty days), *śāli (Oryza sativum* Linn.), *mudga (Phaseolus mungo* Linn.), rock salt, *āmalaka (Emblica officinalis* Gaertn.), rain water, ghee, meat of animals dwelling in arid climate and honey. [12]

Rock salt should be used in the preparation of food articles only; that too keeping in view its proper quantity; salt intake in excess is prohibited—cf. *Vimāna* I : 18.

तच्च नित्यं प्रयुञ्जीत स्वास्थ्यं येनानुवर्तते ।
अजातानां विकाराणामनुत्पत्तिकरं च यत् ॥ १३ ॥

One should regularly take such articles which are conducive to the maintenance of good health and are capable of preventing the attacks of diseases. [13]

This verse represents general advice about the wholesome diet. Only such food is to be regularly used which is conducive to the maintenance of good health and prevents attacks of diseases in future. Good health can be maintained in two ways, viz. by replenishing the used up *dhātus* (tissue elements) of the body by proper diet and regimen and by removing the obstacles in the path of good health. The maintenance of the flame of a lamp may be cited here in this connection. The flame of the lamp is maintained by providing oil and wick thereto and also by removing its extinguishing factors like insects, wind, etc. The obstacles in the path of good health are of two kinds, viz. those vitiating *vāta*, etc. due to non-observance of the ethical rules, and also those natural factors which are difficult to overcome like the exposure to *hemanta* or winter season which vitiate *kapha*. Thus, the first part of the verse deals with the factors responsible for the maintenance of good health while the latter half with the removal of obstacles in its way. The idea underlying the prevention of diseases is that one should take food and observe regimen with due regard to seasonal propriety so that the food taken, and the regimens observed, alleviate such of the *doṣas* as are liable to be aggravated due to seosonal effects—cf. *Sūtra* 7 : 45.

Personal hygiene : Collyrium etc.

अत ऊर्ध्वं शरीरस्य कार्यमक्ष्यञ्जनादिकम् ।
स्वस्थवृत्तिमभिप्रेत्य गुणतः संप्रवक्ष्यते ॥ १४ ॥

Hereafter will be explained the utilities of the application of collyrium in the eyes, etc. which are essential for the maintenance of positive health. [14]

The explanation that follows deals with the application of collyrium in the eyes, etc. only in relation to the maintenance of positive health rather than in relation to the cure of the diseases. The collyrium, etc. for the curative purpose will be explained in the respective chapters on the treatment of different diseases. Even though the curative values of therapies enumerated in this chapter can not altogether be ruled out, they are primarily meant here for the maintenance of the positive health.

Of the therapies enumerated here, collyrium occupies a most important position because it is related with the eyes which constitute the most important sense organ. As it has been said, "The wise consider the eyes as the most important amongst all the sense organs. It is like the sun amongst the heavenly bodies covered with the cloud and mist."

Time for the use of collyrium :

सौवीरमञ्जनं नित्यं हितमक्ष्णोः प्रयोजयेत् ।
पञ्चरात्रेऽष्टरात्रे वा स्रावणार्थे रसाञ्जनम् ॥ १५ ॥
चक्षुस्तेजोमयं तस्य विशेषाच्छ्लेष्मतो भयम् ।
ततः श्लेष्महरं कर्म हितं दृष्टेः प्रसादनम् ॥ १६ ॥
दिवा तन्न प्रयोक्तव्यं नेत्रयोस्तीक्ष्णमञ्जनम् ।
विरेकदुर्बला दृष्टिरादित्यं प्राप्य सीदति ॥ १७ ॥
तस्मात् स्राव्यं निशायां तु ध्रुवमञ्जनमिष्यते ।

One should regularly apply the collyrium made of antimony because it is useful for the eyes. *Rasāñjana* (a preparation of *Berberis aristata* DC.) is to be applied once in every five or eight nights for lacrymation of the eyes.

Of all the *mahābhūtas*, *tejas* dominates (in the composition of) the eyes; so they are specially susceptible to *kapha*. Therefore, the therapy (collyrium etc.) which alleviates *kapha* is good for keeping the vision clear.

A strong collyrium must not be applied to the eyes during the day time as the eyes weakened by drainage will be adversely affected at the sight of the sun. Thus, the collyrium meant for drainage should as a rule be applied only during night. [15–17]

The term '*rasāñjana*' is differently explained by different authors. According to the *Bhāvaprakāśa* it is a preparation of *Berberi aristata* DC. The following extract from M.W. regarding the meaning of the word '*rasāñjana*' may be found interesting in this regard, "Vitriol of copper a sort of collyrium prepared from it with the addition of Curcuma or

according to some from the calx of brass with Amonium anthorrhiza or according to others from lead ore."

As the main object of *rasāñjana* is to alleviate vitiated *kapha* of the eyes, it is to be applied at regular intervals only during the nights. Its application during the day time is prohibited because the eyes weakened by drainage are adversely affected at the sight of the sun. Although the period of interval mentioned in the *śloka* is five or eight days, this is to be followed in spirit rather than words, i. e. according to the circumstances, the *rasāñjana* should be used at regular intervals; the period of interval may be lesser or greater than five and eight days respectively.

As regards the collyrium of antimony, it is to be taken regularly. It is not strong enough nor does it cause drainage; it is just soothing to the eyes; so there is no harm from its being used even during day time.

Adavantages of Collyrium :

यथा हि कनकादीनां मलिनां विविधात्मनाम् ॥ १८ ॥
धौतानां निर्मला शुद्धिस्तैलचेलकचादिभिः ।
एवं नेत्रेषु मर्त्यानामञ्जनाश्च्योतनादिभिः ॥ १९ ॥
दृष्टिर्निराकुला भाति निर्मले नभसीन्दुवत् ।

As different types of tarnished gold (ornaments) are spotlessly cleaned by means of oil, cloth and hair brush, so also by the use of collyrium and aspersion, the eyes of human being become spotlessly bright like the moon in the clear sky. [18–19]

In fact, as in the case of gold ornaments so also in the case of eye sight, purification is in the very nature of the objects concerned. The purpose of applying oil, etc. to gold or collyrium, etc. to the eyes is not to bring about any external speciality but to bring back the natural brightness there. Even though the process of *āscyotana* or aspersion, i.e. sprinkling of liquid drugs in the eyes has not been explained here, it is implied in the present verse because the utility values of both collyrium and aspersion are the same. By implicatian, *puṭapāka* (a particular method of preparing drugs—the various substances being rapped up in leaves covered with clay and heated with fire M.W.) etc; are also included here as cleansing factors for the eyes.

Personal hygiene : Smoking.

हरेणुकां प्रियङ्गुं च पृथ्वीकां केशरं नखम् ॥ २० ॥
ह्रीवेरं चन्दनं पत्रं त्वगेलोशीरपद्मकम् ।
ध्यामकं मधुकं मांसी गुग्गुल्वगुरुशर्करम् ॥ २१ ॥

न्यग्रोधोदुम्बराश्वत्थप्लक्षलोध्रत्वचः शुभाः ।
वन्यं सर्जरसं मुस्तं शैलेयं कमलोत्पले ॥ २२ ॥
श्रीवेष्टकं शल्लकी च शुकबर्हमथापि च ।
पिष्ट्वा लिम्पेच्छरेषीकां तां वर्तिं यवसन्निभाम् ॥ २३ ॥
अङ्गुष्ठसंमितां कुर्यादष्टाङ्गुलसमां भिषक् ।
शुष्कां निगर्भां तां वर्तिं धूमनेत्रार्पितां नरः ॥ २४ ॥
स्नेहाक्तामग्निसंप्लुष्टां पिबेत् प्रायोगिकीं सुखाम् ।

Hareṇuā (*Pisum sativum* Linn.), *priyaṅgu* (*Callicarpa macrophylla* Vahl.), *pṛthvīkā* (*Nigella sativa* Linn.), *keśara* (*Mesua ferrea* Linn.), *nakha* (?), *hrīvera* (*Pavonia odorata* Willd.), *candana* (*Santalum album* Linn.), *patra* (*Cinnamomum tamala* Nees and Eberum), *tvak* (*Cinnamomum zeylanicum* Blume), *elā* (*Elettaria cardamomum* Maton), *uśīra* (*Vetiveria zizanioides* Nash), *padmaka* (*Prunus cerasoides* D. Don.), *dhyāmaka* (*Cymbopogon schoenanthus* Spreng.), *madhuka* (*Glycyrrhiza glabra* Linn.), *māṁsī* (*Nardostachys jatamansi* DC.), *guggulu* (*Commifora mukul* Engl.), *aguru* (*Aquilaria agallocha* Roxb.), *śarkarā* (sugar), bark of *nyagrodha* (*Ficus bengalensis* Linn.), *udumbara* (*Ficus racemosa* Linn.), *aśvattha* (*Ficus religiosa* Linn.), *plakṣa* (*Ficus locor* Buch–Ham.), and *lodhra* (*Symplocos racemosa* Roxb.), *vanya* (*Cyperus tenuiflorus*), *sarjarasa* (resin of *Vateria indica* Linn.), *mustā* (*Cyperus rotundus* Linn.), *śaileya* (*Permellia perforata*), *kamala* (*Nelumbo nucifera* Gaertn.), *utpala* (*Nymphaea alba* Linn.), *śrīveṣṭaka* (resinous extract from *Pinus roxburghii* Sargent), *śallakī* (*Boswellia serrata* Roxb.), *śukabarha* (?),—all these drugs should be ground, made to a paste and applied to a reed, and then made into a cigar of the shape of a barley grain having the thickness (at the centre) of a thumb and length of eight fingers breadth; it should then be dried up and the reed be taken out of it: With the help of a pipe, one should regularly smoke that cigar after greasing it with some unctuous substance and applying fire to it. This is altogether harmless. [20–24]

It is true that application of collyrium in eyes helps eliminating the *kapha* element from the eyes but that is not enough. A part of the vitiated *kapha* of the head which is not easily eliminated by the application of collyrium is instantaneously eliminated by smoking. So, just after describing collyrium, the process of smoking has been described here.

वसाघृतमधूच्छिष्टैर्युक्तियुक्तैर्वरौषधैः ॥ २५ ॥
वर्तिं मधुरकैः कृत्वा स्नैहिकीं धूममाचरेत् ।

One should smoke unctuous cigars made of useful drugs of sweet taste along with fat of muscle, ghee, and bee wax according to the prescribed method. [25]

All these drugs are to be mixed in such a proportion that the resultant product can easily take the form of a cigar.

श्वेता ज्योतिष्मती चैव हरितालं मनःशिला ॥ २६ ॥
गन्धाश्चागुरुपत्राद्या धूमं मूर्धविरेचने ।

For the elimination of *doṣas* from the head, smoking of cigars made of *śvetā* (white variety of *Clitoria ternatea* Linn.), *jyotiṣmatī* (*Celastrus paniculatus* Willd.), orpiment, realgar and other fragrant articles like *aguru* (*Aquilaria agalocha* Roxb.), *patra* (*Cinnamomum tamala* Nees and Eberum), etc. is prescribed. [26]

Among the drugs coming under *aguru* (*Aquilaria agalocha* Roxb.), etc. such of the drugs as are exceedingly irritating, for example *kuṣṭha* (*Saussurea lappa* C. B. Clarke) and *tagara* (*Valeriana wallichi* DC.) are to be avoided as there is danger of the brain matter being oozed out there by—cf. *Cikitsā* 26 : 182. and *Suśruta : Cikitsā* 40 : 3.

Advantages of smoking :

गौरवं शिरसः शूलं पीनसार्धावभेदकौ ॥ २७ ॥
कर्णाक्षिशूलं कासश्च हिक्काश्वासौ गलग्रहः ।
दन्तदौर्बल्यमास्रावः श्रोत्रघ्राणाक्षिदोषजः ॥ २८ ॥
पूतिर्घ्राणास्यगन्धश्च दन्तशूलमरोचकः ।
हनुमन्याग्रहः कण्डूः क्रिमयः पाण्डुता मुखे ॥ २९ ॥
श्लेष्मप्रसेको वैस्वर्यं गलशुण्ड्युपजिह्विका ।
खालित्यं पिञ्जरत्वं च केशानां पतनं तथा ॥ ३० ॥
क्षवथुश्चातितन्द्रा च बुद्धेर्मोहोऽतिनिद्रता ।
धूमपानात् प्रशाम्यन्ति बलं भवति चाधिकम् ॥ ३१ ॥
शिरोरुहकपालानामिन्द्रियाणां स्वरस्य च ।
न च वातकफात्मानो बलिनोऽप्यूर्ध्वजत्रुजाः ॥ ३२ ॥
धूमवक्त्रकपानस्य व्याधयः स्युः शिरोगताः ।

Smoking cures heaviness of head, headache, rhinitis hemicrania, earache, pain in eye, cough, hic-cough, dyspnoea, obstruction in throat, weakness of teeth, discharge from the

morbid ear, nose and eye, purulent smell from nose and mouth, toothache, anorexia, lock jaw, torticollis, pruritus, infective conditions, paleness of face, excessive salivation, impaired voice, tonsilitis, uvulitis, alopecia, greying of hair, falling of hair, sneezing, excessive drowsiness, loss of consciousness, and hypersomnia. It also strengthens hair, skull bones, sense organs and voice. Howsoever strong the diseases may be, pertaining to head and neck arising out of *vāta* and *kapha*, they do not affect the person who is used to smoking by oral route. [27–32]

Schedule for smoking :

प्रयोगपाने तस्याष्टौ कालाः संपरिकीर्तिताः ॥ ३३ ॥
वातश्लेष्मसमुत्क्लेशः कालेष्वेषु हि लक्ष्यते ।
स्नात्वा भुक्त्वा समुल्लिख्य क्षुत्वा दन्तान्निघृष्य च ॥ ३४ ॥
नावनाञ्जननिद्रान्ते चात्मवान् धूमपो भवेत् ।
तथा वातकफात्मानो न भवन्त्यूर्ध्वजत्रुजाः ॥ ३५ ॥
रोगास्तस्य तु पेयाः स्युरापानास्त्रिस्त्रयस्त्रयः ।

Eight times are prescribed for habitual smoking because *vāta, pitta* and *kapha* get vitiated during these times. That is to say, one having self-control should smoke after bathing, eating, tongue scraping, sneezing, brushing the teeth, inhalation of medicated material, application of collyrium [and after sleep. This (smoking at these eight times) prevents diseases of head and neck resulting from the vitiation of *kapha* and *vāta*. Smoking is to be done thrice—three puffs each time. [33–35]

Eight definite times have been prescribed for habitual smoking with a view to preventing diseases arising out of the vitiation of *vāta* and *kapha*. The time prescribed for unctuous smoking is the period when *vāta* gets vitiated because this variety of smoking is useful for curing diseases due to *vāta*. Similarly the period when *kapha* gets vitiated is the time suited for the eliminative type of smoking because this is a prescribed therapy for the cure of diseases due to the vitiation of *kapha*.

Prāyogika variety which is meant for habitual smoking is responsible for the maintenance of positive health; that is why timings of its administration are mentioned here. Some others hold the view that these timings are prescribed for all the three varieties of smoking, viz., *prāyogika* (meant for habitual smoking,) *snaihika* or unctuous variety and *vairecanika* or eliminative variety because all of them are responsible for the

maintenance of positive health—the latter two specially by preventing the occurrence of diseases due to *vāta* and *kapha* respectively.

Whenever cigars are to be smoked, consecutively three puffs are to be taken each time. One is required to pause a little after smoking once (consisting of three puffs) and then repeat smoking for the second and third times in the same manner.

परं द्विकालपायी स्याद्दह्नः कालेषु बुद्धिमान् ॥ ३६ ॥
प्रयोगे, स्नैहिके त्वेकं, वैरेच्यं त्रिचतुः पिबेत् ।

During the prescribed times, a wise person should smoke twice for habitual variety of smoking, once for unctuous variety and three to four times for the eliminative variety of smoking. [36]

हृत्कण्ठेन्द्रियसंशुद्धिर्लघुत्वं शिरसः शमः ॥ ३७ ॥
यथेरितानां दोषाणां सम्यक्पीतस्य लक्षणम् ।

Clarity of mind, throat and sense organs, lightness of head and elimination of the above mentioned *doṣas* are features of correct smoking. [37]

Complications of smoking :

बाधिर्यमान्ध्यमूकत्वं रक्तपित्तं शिरोभ्रमम् ॥ ३८ ॥
अकाले चातिपीतश्च धूमः कुर्यादुपद्रवान् ।

If untimely done or overdone, smoking causes such troubles as deafness, blindness, dumbness, bleeding from different parts of the body and giddiness. [38]

Treatment of complications :

तत्रेष्टं सर्पिषः पानं नावनाञ्जनतर्पणम् ॥ ३९ ॥
स्नैहिकं धूमजे दोषे वायुः पित्तानुगो यदि ।
शीतं तु रक्तपित्ते स्याच्छ्लेष्मपित्ते विरूक्षणम् ॥ ४० ॥

If such troubles (due to untimely and over smoking) arise, intake of ghee, administration of nasal drops, collyrium and demulscent drinks are prescribed. These should be prepared with unctuous drugs in the event of vitiation of *vāyu* associated with *pitta,* with cooling drugs in the case of *raktapitta,* and with arid drugs in the event of vitiation of *kapha* and *pitta*. [39–40]

Contra-indications for smoking :

परं त्वतः प्रवक्ष्यामि धूमो येषां विगर्हितः ।
न विरिक्तः पिबेद् धूमं न कृते बस्तिकर्मणि ॥ ४१ ॥
न रक्ती न विषेणार्तो न शोचन्न च गर्भिणी ।
न श्रमे न मदे नामे न पित्ते न प्रजागरे ॥ ४२ ॥
न मूर्च्छाभ्रमतृष्णासु न क्षीणे नापि च क्षते ।
न मद्यदुग्धे पीत्वा च न स्नेहं न च माक्षिकम् ॥ ४३ ॥
धूमं न भुक्त्वा दध्ना च न रूक्षः क्रुद्ध एव च ।
न तालुशोषे तिमिरे शिरस्यभिहते न च ॥ ४४ ॥
न शङ्खके न रोहिण्यां न मेहे न मदात्यये ।
एषु धूममकालेषु मोहात् पिबति यो नरः ॥ ४५ ॥
रोगास्तस्य प्रवर्धन्ते दारुणा धूमविभ्रमात् ।

Now I shall explain the situations (conditions) in which smoking is prohibited. A person after taking emesis or purgative or enema, or a person having bleeding through different orifices of the body, or one afflicted with toxins or a grief-stricken person should not smoke; a pregnant woman should also refrain from smoking; similarly one should not smoke when he is fatigued or intoxicated. Smoking is also prohibited in the event of the vitiation of digestion including metabolism vitiation of *pitta,* vigil, fainting, giddiness, morbid thirst, consumption and phthisis.

One should not smoke after having taken liquor or milk or fatty substances or honey or curd; nor one should smoke when there is roughness in his body or he is enraged. Smoking is also prohibited in the event of the dryness of palate, fainting, injury to the head, *śaṅkhaka* (a type of headache in the temporal region marked by exessive pain and swelling—usually killing a patient in three days), *rohiṇī* (a condition characterised by extensive and painful swelling at the base of the tongue), diabetes and narcosis. One who, out of ignorance, smokes in contravention of these situations, subjects himself to various serious diseases. These diseases become severe due to the adverse effect of improper smoking. [41–45]

Routes of smoking :

धूमयोग्यः पिबेद्दोषे शिरोघ्राणाक्षिसंश्रये ॥ ४६ ॥

घ्राणेनास्येन कण्ठस्थे मुखेन घ्राणपो वमेत्।
आस्येन धूमकवलान् पिबन् घ्राणेन नोद्वमेत् ॥ ४७ ॥
प्रतिलोमं गतो ह्याशु धूमो हिंस्याद्धि चक्षुषी।

One for whom the smoking is prescribed should smoke through the nose in the event of diseases relating to the head, nose and eyes, and through the mouth for diseases of the throat. While smoking through the nose, one should exhale through mouth but if one smokes through the mouth, he should not exhale through the nose because of the smoke moving in the reverse direction instantaneously affects the eyes. [46–47]

ऋज्वङ्गचक्षुस्तच्चेताः सूपविष्टस्त्रिपर्ययम् ॥ ४८ ॥
पिबेच्छिद्रं पिधायैकं नासया धूममात्मवान्।

With the body erect, eyes looking front, mind concentrated and having self-control, one should sit at ease and smoke three times, thrice during each time, through one nostril while closing the other one. [48]

The rules regarding smoking as explained in this verse are to be observed for the entire duration of smoking.

Size and shape of the smoking pipe :

चतुर्विंशतिकं नेत्रं स्वाङ्गुलीभिर्विरेचने ॥ ४९ ॥
द्वात्रिंशदङ्गुलं स्नेहे प्रयोगेऽध्यर्धमिष्यते।

For the eliminative type of smoking, the length of the pipe should be twenty four fingers; for unctuous smoking, of thirty two fingers; while for habitual smoking, of thirty six fingers (finger breadth is to be measurad with one's own finger). [49]

ऋजु त्रिकोषाफलितं कोलास्थ्यग्रप्रमाणितम् ॥ ५० ॥
बस्तिनेत्रसमद्रव्यं धूमनेत्रं प्रशस्यते।

The best pipe is one which is straight, having three knots, whose mouth is of the size of the stone of a *kola* fruit (*Zizyphus jujuba* Lam.) and which is made of the same material as that of the enema pipe. [50]

दूराद्विनिर्गतः पर्वच्छिन्नो नाडीतनूकृतः ॥ ५१ ॥
नेन्द्रियं बाधते धूमो मात्राकालनिषेवितः।

The smoke used according to the prescribed dose and time

dose not affect the sense organs as it is not inhaled directly. It is interrupted by knots and is attenuated by its flow through the passage of the pipe. [51]

Features of good smoking :

यदा चोरश्च कण्ठश्च शिरश्च लघुतां व्रजेत् ॥ ५२ ॥
कफश्च तनुतां प्राप्तः सुपीतं धूममादिशेत् ।

Signs like lightness of the chest, throat, head and liquification of *kapha* are the features of correct smoking. [52]

Features of insufficient smoking :

अविशुद्धः स्वरो यस्य कण्ठश्च सकफो भवेत् ॥ ५३ ॥
स्तिमितो मस्तकश्चैवमपीतं धूममादिशेत् ।

Impairment of voice, presence of *kapha* (phlegm) in the throat and heaviness of the head are the features of insufficient smoking. [53]

Features of excessive smoking :

तालु मूर्धा च कण्ठश्च शुष्यते परितप्यते ॥ ५४ ॥
तृष्यते मुह्यते जन्तू रक्तं च स्रवतेऽधिकम् ।
शिरश्च भ्रमतेऽत्यर्थं मूर्च्छा चास्योपजायते ॥ ५५ ॥
इन्द्रियाण्युपतप्यन्ते धूमेऽत्यर्थं निषेविते ।

If one smokes in excess, his palate, head and throat get dried up and become hot. One feels thirsty and he becomes unconscious; there is excessive bleeding; he gets excessive giddiness in his head. There is fainting and his sense organs become hot. [54–55]

Personal hygiene : Nasal drops

वर्षे वर्षेऽणुतैलं च कालेषु त्रिषु ना चरेत् ॥ ५६ ॥
प्रावृट्शरद्वसन्तेषु गतमेघे नभस्तले ।

One should inhale *"Aṇu taila"* every year during the three seasons, viz., the rainy season, the autumn and the spring, when the sky is free from cloud. [56]

Aṇu taila is a special preparation for nasal therapy which is useful for eradicating and preventing morbid conditions of inter-cellular spaces and channels of the body.

Advantages of nasal therapy :

नस्यकर्म यथाकालं यो यथोक्तं निषेवते ॥ ५७ ॥
न तस्य चक्षुर्न घ्राणं न श्रोत्रमुपहन्यते ।
न स्युः श्वेता न कपिलाः केशाः श्मश्रूणि वा पुनः ॥ ५८ ॥
न च केशाः प्रमुच्यन्ते वर्धन्ते च विशेषतः ।
मन्यास्तम्भः शिरःशूलमर्दितं हनुसंग्रहः ॥ ५९ ॥
पीनसार्धावभेदौ च शिरःकम्पश्च शाम्यति ।
सिराः शिरःकपालानां सन्धयः स्नायुकण्डराः ॥ ६० ॥
नावनप्रीणिताश्चास्य लभन्तेऽभ्यधिकं बलम् ।
मुखं प्रसन्नोपचितं स्वरः स्निग्धः स्थिरो महान् ॥ ६१ ॥
सर्वेन्द्रियाणां वैमल्यं बलं भवति चाधिकम् ।
न चास्य रोगाः सहसा प्रभवन्त्यूर्ध्वजत्रुजाः ॥ ६२ ॥
जीर्यतश्चोत्तमाङ्गेषु जरा न लभते बलम् ।

One who practises nasal therapy in time according to the prescribed method, his eyes, nose and ears are not affected (by any morbidity). His hair and beard never become white or grey; he never experiences hair fall; these rather grow luxuriously. Diseases like torticollis, headache, facial paralysis, lock jaw, rhinitis, hemicrania and tremors of the head are cured thereby. Being nourished by inhalation, his veins, joints, ligaments and tendons of head and neck gain greater strength. His face becomes cheerful and plumpy; and his voice becomes sweet, stabilised and stertorous. All his sense organs become clear and there is considerable strength (in them). Diseases relating to head and neck do not attack him all of a sudden. Even though, he might be growing old, old age does not affect his head (in the form of grey hair, etc.) [57–62]

Preparatian of Aṇu taila :

चन्दनागुरुणी पत्रं दार्वीत्वङ्मधुकं बलाम् ॥ ६३ ॥
प्रपौण्डरीकं सूक्ष्मैलां विडङ्गं बिल्वमुत्पलम् ।
ह्रीवेरमभयं वन्यं त्वङ्मुस्तं सारिवां स्थिराम् ॥ ६४ ॥
जीवन्तीं पृश्निपर्णीं च सुरदारु शतावरीम् ।
हरेणुं बृहतीं व्याघ्रीं सुरभीं पद्मकेशरम् ॥ ६५ ॥
विपाचयेच्छतगुणे माहेन्द्रे विमलेऽम्भसि ।
तैलाद्दशगुणं शेषं कषायमवतारयेत् ॥ ६६ ॥
तेन तैलं कषायेण दशकृत्वो विपाचयेत् ।

अथास्य दशमे पाके समांशं छागलं पयः ॥ ६७ ॥
दद्यादेषोऽणुतैलस्य नावनीयस्य संविधिः ।
अस्य मात्रां प्रयुञ्जीत तैलस्यार्धपलोन्मिताम् ॥ ६८ ॥
स्निग्धस्विन्नोत्तमाङ्गस्य पिचुना नावनैस्त्रिभिः ।
त्र्यहात्त्र्यहाच्च सप्ताहमेतत् कर्म समाचरेत् ॥ ६९ ॥
निवातोष्णसमाचारी हिताशी नियतेन्द्रियः ।
तैलमेतत्त्रिदोषघ्नमिन्द्रियाणां बलप्रदम् ॥ ७० ॥
प्रयुञ्जानो यथाकालं यथोक्तानश्नुते गुणान् ।

Candana (*Santalum album* Linn.), *aguru* (*Aquilaria agalocha* Roxb.), *patra* (*Cinnamomum tamala* Nees), *bark of dārvī* (*Berberis aristata* DC.), (*Glycyrrhiza glabra* Linn.), *balā* (*Sida cordifolia* Linn.), *prapauṇḍa rika* (*Nymphaea lotus* Linn.), *sūkṣamailā* (*Elettaria cardamomum* Maton), *viḍaṅga* (*Emblia ribes* Brum. f.), *bilva* (*Aegle marmelos* Corr.), *utpala* (*Nymphaea alba* Linn.), *hrīvera* (*Pavania odorata* Willd.), *abhaya* (*Vetiveria zizanioidse* Nash.), *vanya* (*Cyperus tenuiflorus*), *tvac* (*Cinnamomum zeylanicum* Blume f.), *musta* (*Cyperus rotundus* Linn.), *sārivā* (*Hemidesmus indicus* R. B.), *sthirā* (*Desmodium gangeticum* DC.), *jīvantī* (*Leptadenia reticulata* W. and A.), *pṛśniparṇī* (*Uraria picta* Desv.), *suradāru* (*Cedrus deodara* Loud.), *śatāvarī* (*Asparagus racemosus* Willd.), *hareṇu* (*Pisum sativum* Linn.), *bṛhatī* (*Solanum indicum* Linn.), *vyāghrī* (*Solanum xanthocarpum* Schrad and Wendl.), *surabhī* (*Pluchea lanceolata* Oliver and Hiern), *padmakeśara* (filaments of *Nelumbo nucifera* Gaertn.), —these drugs should be boiled with hundred times of pure rain water (of the oil in quantity), till it is reduced to ten times of the oil (in quantity). The oil should be boiled in that decoction for ten times. At the final (that is the tenth) stage of boiling, equal quantity of goat's milk should be added to it. This is the prescribed method for preparing *Aṇu taila* which is useful for inhalation. The prescribed dosages of the oil are half *pala* or 24 ml (this is the quantity to be used in twentyfour hours).

After oleation and fomentation of the head, *Aṇu taila* is to be administered into the nostril with the help of a cotton swab on alternate days—thrice daily—for seven days. This oil is useful for alleviating all the three *doṣas* and gives strength to the sense

organs. The benefit of this oil as envisaged above can be derived if it is used in proper time. The patient using it, should reside in a place which is neither too airy nor too warm, he should take wholesome food and have self-control. [63–70]

The quantity of water with which the drugs are to be boiled should be hundred times of the quantity of the oil. This view is corroborated by the observations of Jatūkarṇa. The process of inhalation is to be repeated on alternate days—three times daily. This will continue for 13 days; that is to say the inhalation will be actually administered for seven days in all.

Oral hygiene : Teeth brushing :

आपोथिताग्रं द्वौ कालौ कषायकटुतिक्तकम् ॥ ७१ ॥
भक्षयेद्दन्तपवनं दन्तमांसान्यबाधयन् ।
निहन्ति गन्धं वैरस्यं जिह्वादन्तास्यजं मलम् ॥ ७२ ॥
निष्कृष्य रुचिमाधत्ते सद्यो दन्तविशोधनम् ।

One should use the tooth-cleaning stick whose top portion is crushed and which is either astringent, pungent or bitter in taste. This should be done in such a way that the gums are not affected. This removes the foul smell and tastelessness. It removes the dirt of the tongue, teeth and mouth causing thereby the taste for food. This cleans the teeth instantaneously. [71–72]

Plants for dental brush :

करञ्जकरवीरार्कमालतीककुभासनाः ॥ ७३ ॥
शस्यन्ते दन्तपवने ये चाप्येवंविधा द्रुमाः ।

Karañja (Pongamia pinnata Merr. *), karavīra (Nerium indicum* Mill. *), arka (Calotropis gigantea* R. Br. ex Ait.*), mālatī (Aganosma dichotoma* K. Schum. *), kakubha (Terminalia arjuna* W. & A. *), asana (Terminalia tomentosa* W. & A. *)*—these and other trees having identical properties (tastes) are recommended for being used as tooth-cleaning stick. [73]

Oral hygiene : Tongue scraping :

सुवर्णरूप्यताम्राणि त्रपुरीतिमयानि च ॥ ७४ ॥
जिह्वानिर्लेखनानि स्युरतीक्ष्णान्यनृजूनि च ।

Tongue scrapers, which should not be sharp edged and are

curved, are to be made of metals like gold, silver, copper, tin and brass. [74]

जिह्वामूलगतं यच्च मलमुच्छ्वासरोधि च ॥ ७५ ॥
दौर्गन्ध्यं भजते तेन तस्माज्जिह्वां विनिर्लिखेत् ।

The dirt deposited at the root of the tongue, obstructs expiration and gives rise to foul smell; so the tongue should be scraped (regularly). [75]

Oral hygiene : Chewing :

धार्याण्यास्येन वैशद्यरुचिसौगन्ध्यमिच्छता ॥ ७६ ॥
जातीकटुकपूगानां लवङ्गस्य फलानि च ।
कक्कोलस्य फलं पत्रं ताम्बूलस्य शुभं तथा ।
तथा कर्पूरनिर्यासः सूक्ष्मैलायाः फलानि च ॥ ७७ ॥

One desirous of clarity, taste and good smell of mouth should keep (in mouth), (chew), the fruits of *jātī (Myristica fragrans* Houtt. *), kaṭuka (Hibiscus abelmoschus* Linn. *), pūga (Areca catechu* Linn. *), kakkola (Piper cubeba* Linn. *), sūkṣmailā (Elettaria cardamomum* Maton. *)*, flower stalk of *lavaṅga (Syzygium aromaticum* Merr. & L. M.) fresh leaf of *tāmbūla (Piper betle* Linn. *)* and the extract of *karpūra (Cinnamomum camphora* Nees and Eberm. *)*. [76–77]

Oral hygiene : Gargles.

हन्वोर्बलं स्वरबलं वदनोपचयः परः ।
स्यात् परं च रसज्ञानमन्ने च रुचिरुत्तमा ॥ ७८ ॥
न चास्य कण्ठशोषः स्यान्नौष्ठयोः स्फुटनाद्भयम् ।
न च दन्ताः क्षयं यान्ति दृढमूला भवन्ति च ॥ ७९ ॥
न शूल्यन्ते न चाम्लेन हृष्यन्ते भक्षयन्ति च ।
परानपि खरान् भक्ष्यांस्तैलगण्डूषधारणात् ॥ ८० ॥

Til oil gargling is beneficial for the strength of jaws, depth of voice, flabbiness of face, excellent gustatory sensation and good taste for food. One (used to such gargles) never gets dryness of throat, nor do his lips ever get cracked; his teeth will never be carious and will be deep-rooted; he will not have any toothache nor will his teeth set on edge by sour intake; his teeth can chew even the hardest eatables. [78–80]

Oiling of head :

नित्यं स्नेहार्द्रशिरसः शिरःशूलं न जायते ।
न खालित्यं न पालित्यं न केशाः प्रपतन्ति च ॥ ८१ ॥
बलं शिरःकपालानां विशेषेणाभिवर्धते ।
दृढमूलाश्च दीर्घाश्च कृष्णाः केशा भवन्ति च ॥ ८२ ॥
इन्द्रियाणि प्रसीदन्ति सुत्वग्भवति चाननम् ।
निद्रालाभः सुखं च स्यान्मूर्ध्नि तैलनिषेवणात् ॥ ८३ ॥

One who applies til oil on his head regularly does not suffer from headache, baldness, greying of hair, nor do his hair fall. Strength of his head and forehead is specially enhanced; his hair become black, long and deep-rooted; his sense organs work properly; the skin of his face becomes brightened; applying til oil on the head produces sound sleep and happines. [81–83]

Oil is to be applied on the head in sufficient quantity so that the head actually becomes unctuous.

Oiling of ears :

न कर्णरोगा वातोत्था न मन्याहनुसंग्रहः ।
नोच्चैः श्रुतिर्न बाधिर्यं स्यान्नित्यं कर्णतर्पणात् ॥ ८४ ॥

Ear diseases due to vitiated *vāta*, torticollis, lock jaw, hardness of hearing and deafness are prevented if oil is regularly dropped into the ears. [84]

Oil massage :

स्नेहाभ्यङ्गाद्यथा कुम्भश्चर्म स्नेहविमर्दनात् ।
भवत्युपाङ्गादक्षश्च दृढः क्लेशसहो यथा ॥ ८५ ॥
तथा शरीरमभ्यङ्गाद् दृढं सुत्वक् च जायते ।
प्रशान्तमारुताबाधं क्लेशव्यायामसंसहम् ॥ ८६ ॥

As a pitcher, a dry skin, and an axis (of a cart) become strong and resistant by the application of oil, so by the massage of oil the human body becomes strong and smooth-skinned; it is not susceptible to the diseases due to *vāta;* it is resistant to exhaustions and exertions. [85–86]

स्पर्शनेऽभ्यधिको वायुः स्पर्शनं च त्वगाश्रितम् ।
त्वच्यश्च परमभ्यङ्गस्तस्मात्तं शीलयेन्नरः ॥ ८७ ॥

Vāyu dominates in the tactile sensory organ, and this sensory

organ is lodged in the skin. The massage is exceedingly beneficial to the skin; so one should practise it (oil massage) regularly. [87]

Even though all the sense organs consist of all the five basic elements, still the *vāyu* predominates in the tactile sensory organ.

Advantages of regular massage :

ना चाभिघाताभिहतं गात्रमभ्यङ्गसेविनः ।
विकारं भजतेऽत्यर्थं बलकर्मणि वा क्वचित् ॥ ८८ ॥
सुस्पर्शोऽपचिताङ्गश्च बलवान् प्रियदर्शनः ।
भवत्यभ्यङ्गनित्यत्वान्नरोऽल्पजर एव च ॥ ८९ ॥

Of the one who practises oil massage regularly, the body, even if subjected to injuries or strenuous work, is not much injured; his physique is smooth, flabby, strong and charming. By applying the oil massage regularly the onslaught of aging is slackened. [88–89]

खरत्वं स्तब्धता रौक्ष्यं श्रमः सुप्तिश्च पादयोः ।
सद्य एवोपशाम्यन्ति पादाभ्यङ्गनिषेवणात् ॥ ९० ॥
जायते सौकुमार्यं च बलं स्थैर्यं च पादयोः ।
दृष्टिः प्रसादं लभते मारुतश्चोपशाम्यति ॥ ९१ ॥
न च स्याद्गृध्रसीवातः पादयोः स्फुटनं न च ।
न सिरास्नायुसंकोचः पादाभ्यङ्गेन पादयोः ॥ ९२ ॥

By massaging oil in the feet, roughness, immobility, dryness, fatigue and numbness are instantaneously cured; tenderness, strength and steadiness of feet are effected; the eye sight becomes clear and *vāta* (vitiated) is relieved thereby.

Prevention from sciatica, cracking of feet, constriction of vessels and ligaments of feet is ensured if (oil) massage is applied to the feet. [90–92]

दौर्गन्ध्यं गौरवं तन्द्रां कण्डूं मलमरोचकम् ।
स्वेदबीभत्सतां हन्ति शरीरपरिमार्जनम् ॥ ९३ ॥

Unction over the body eliminates bad smell, cures heaviness, drowsiness, itching and removes undesirable dirt and unpleasantness due to sweating. [93]

Effects of bathing :

पवित्रं वृष्यमायुष्यं श्रमस्वेदमलापहम् ।
शरीरबलसन्धानं स्नानमोजस्करं परम् ॥ ९४ ॥

Bathing is purifying, libidinal stimulant and life-giving; it removes fatigue, sweating and dirt. It brings about strength in the body and is an aid *par excellence* for the enhancement of *ojas*. [94]

Role of clean dress in life :

काम्यं यशस्यमायुष्यमलक्ष्मीघ्नं प्रहर्षणम् ।
श्रीमत् पारिषदं शस्तं निर्मलाम्बरधारणम् ॥ ९५ ॥

Wearing clean apparel adds to the bodily charm, reputation, longevity and prevents inauspiciousness. It brings about pleasure, grace, competence to participate in conferences and good look. [95]

Use of fragrance :

वृष्यं सौगन्ध्यमायुष्यं काम्यं पुष्टिबलप्रदम् ।
सौमनस्यमलक्ष्मीघ्नं गन्धमाल्यनिषेवणम् ॥ ९६ ॥

Use of scents and garlands stimulates libido, produces good smell in the body, enhances longevity and charm; it gives corpulence and strength to the body; it is pleasing to the mind and it prevents inauspiciousness. [96]

Use of ornaments :

धन्यं मङ्गल्यमायुष्यं श्रीमद्व्यसनसूदनम् ।
हर्षणं काम्यमोजस्यं रत्नाभरणधारणम् ॥ ९७ ॥

Wearing of gems and ornaments adds to the prosperity, auspiciousness, longevity, grace, prevents dangers from snakes, evil spirits, etc. It is pleasant and charming. It is also conducive to *ojas*. [97]

मेध्यं पवित्रमायुष्यमलक्ष्मीकलिनाशनम् ।
पादयोर्मलमार्गाणां शौचाधानमभीक्ष्णशः ॥ ९८ ॥

If one frequently cleans the feet and excretory orifices (with water, earth, etc.), it promotes intelligence, brings about purity,

cleanliness and longevity; it also eliminates inauspiciousness and the bad effects of *kali* (i. e. age of vice MW.). [98]

Care for hair and nails :

पौष्टिकं वृष्यमायुष्यं शुचि रूपविराजनम् ।
केशश्मश्रुनखादीनां कल्पनं संप्रसाधनम् ॥ ९९ ॥

The dressing and cutting of hair, beard (including mustaches) and nails, etc. adds to the corpulence, libidio, longevity, cleanliness and beauty. [99]

Use of foot wears :

चक्षुष्यं स्पर्शनहितं पादयोर्व्यसनापहम् ।
बल्यं पराक्रमसुखं वृष्यं पादत्रधारणम् ॥ १०० ॥

Use of foot wears is conducive to eye sight and skin (of feet); it protects the feet from reptiles, etc.; it gives strength and facilitates the display of physical force and is libidinal stimulant. [100]

Libidinal stimulance and conduciveness to eyesight are caused empirically by the use of foot wear. In fact, the connecting channel (nāḍī = nerve ?) which supplies nutrition to the eyes is very intimately connected with feet. As the use of a footwear prevents obstruction in the path of this channel, it helps in the enhancement of the eyesight.

Use of umbrella :

ईतेः प्रशमनं बल्यं गुप्त्यावरणशङ्करम् ।
घर्मानिलरजोम्बुघ्नं छत्रधारणमुच्यते ॥ १०१ ॥

Use of umbrella averts the attacks of diseases, etc., it gives strength and protects one from evil spirits; it covers and brings about happiness; it guards against the sun, wind, dust and rain [101]

Use of hand stick :

स्खलतः संप्रतिष्ठानं शत्रूणां च निषूदनम् ।
अवष्टम्भनमायुष्यं भयघ्नं दण्डधारणम् ॥ १०२ ॥

The use of walking stick prevents slipping, and averts the enemy; it gives strength and longevity; it averts fear (from the attacks of reptiles, etc.). [102]

Simile on personal vigilance :

नगरी नगरस्येव रथस्येव रथी यथा ।
स्वशरीरस्य मेधावी कृत्येष्ववहितो भवेत् ॥ १०३ ॥

A wise person should be vigilant about his duties towards his own body like an officer-in-charge of a city and a charioteer towards the city and the chariot respectively. [103]

Both the similes are meaningful here. An officer-in-charge of a city is vigilant about his duties more towards the internal problems of the city while a charioteer, more towards the external problems of the chariot. While the former takes care to remove the impediments in the way of maintenance of peace in the city, the charioteer does so to avoid the external contacts of the chariot with the undesirable elements. A city may be destroyed by coming in contact with undesirable citizens living inside the city; the chariot, likewise, may get destroyed by falling into a pit or following an uneven path. Similarly, a wise man has to be attentive towards his body, not only towards its external needs but also towards the maintenance of internal stability.

Selection of job :

भवति चात्र—

**वृत्त्युपायान्निषेवेत ये स्युर्धर्माविरोधिनः ।
शममध्ययनं चैव सुखमेवं समश्नुते ॥ १०४ ॥**

Thus it is said :

One should adopt only such of the means of livelihood as do not clash with virtuous path. One should follow the path of peace and engage himself in studies. This is how one can attain happiness. [104]

Wealth, virtue and desire—these three constitute the main worldly objects of human life. All these three are implied in the present verse.

तत्र श्लोकाः :—

**मात्रा द्रव्याणि मात्रां च संश्रित्य गुरुलाघवम् ।
द्रव्याणां गर्हितोऽभ्यासो येषां, येषां च शस्यते ॥ १०५ ॥
अञ्जनं धूमवर्तिश्च त्रिविधा वर्तिकल्पना ।
धूमपानगुणाः कालाः पानमानं च यस्य यत् ॥ १०६ ॥
व्यापत्तिचिह्नं भैषज्यं धूमो येषां विगर्हितः ।
पेयो यथा यन्मयं च नेत्रं यस्य च यद्विधम् ॥ १०७ ॥**

नस्यकर्मगुणा नस्तःकार्यं यच्च यथा यदा ।
भक्षयेद्दन्तपवनं यथा यद्यद्गुणं च यत् ॥ १०८ ॥
यदर्थं यानि चास्येन धार्याणि कवलग्रहे ।
तैलस्य ये गुणा दिष्टाः शिरस्तैलगुणाश्च ये ॥ १०९ ॥
कर्णतैले तथाऽभ्यङ्गे पादाभ्यङ्गेऽङ्गमार्जने ।
स्नाने वाससि शुद्धे च सौगन्ध्ये रत्नधारणे ॥ ११० ॥
शौचे संहरणे लोम्नां पादत्रच्छत्रधारणे ।
गुणा मात्राशितीयेऽस्मिंस्तथोक्ता दण्डधारणे ॥ १११ ॥

To sum up :—

Quantity of food, articles of food, quantity of food with reference to their heaviness and lightness, such of the diets which are permitted and those which are prohibited, collyrium, cigars for smoking, three types of cigars, the advantages of smoking, its timings and frequency of use, signs of complications and their treatment, individuals for whom smoking is prohibited, the manner of smoking, the materials which the cigar pipe is made of, different varieties of pipes for different categories of smoking, the therapeutic properties of nasaltherapy, the procedure, the therapy that should be used, the manner in which it is to be used and its timings; how and what kind of tooth cleaning stick is to be used and their individual properties, the drugs that are to be kept in mouth for chewing and its purpose; therapeutic utility of oil gargle, the benefits of applying oil on the head; benefits of dropping oil into the ears, massage, oil massage over the feet, unction, bathing, wearing of clean apparel, use of scents, use of gems, cleaning of excretory orifices, shaving and cutting of hair, use of foot wear, umbrella and walking stick—all these are described in this Chapter entitled "*Mātrāśitīya*, i. e. Quantitative of Dietetics." [105–111]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने
मात्राशितीयो नाम पञ्चमोऽध्यायः समाप्तः ॥ ५ ॥

Thus ends the fifth chapter on the "Quantitative Dietetics" of the *Sūtra* section of Agniveśa's work as redacted by Caraka.

षष्ठोऽध्यायः

CHAPTER VI

अथातस्तस्याशितीयमध्यायं व्याख्यास्यामः ॥ १ ॥
इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now expound the chapter on the "Qualitative Dietetics."

Thus said Lord Ātreya. [1–2]

Importance of the knowledge of Dietetics :

तस्याशिताद्यादाहाराद्बलं वर्णश्च वर्धते ।
यस्यर्तुसात्म्यं विदितं चेष्टाहारव्यपाश्रयम् ॥ ३ ॥

The strength and lustre of one who knows the suitable diet and regimen for every season and practices accordingly are enhanced [3]

Enhancement of strength and lustre includes happiness, etc. caused by the maintenance of the equilibrium of tissue elements.

The two Solistices :

इह खलु संवत्सरं षडङ्गमृतुविभागेन विद्यात्। तत्रादित्यस्योदगयनमादानं च त्रीनृतूञ्छिशिरादीन् ग्रीष्मान्तान् व्यवस्येत्, वर्षादीन् पुनर्हेमन्तान्तान् दक्षिणायनं विसर्गं च ॥ ४ ॥

The year is divided into six parts according to seasons. The northward movement of the sun and its act of dehydration bring about three seasons beginning from late winter to summer. The southward movement of sun and its act of hydration give rise to the other three seasons beginning with the rainy to early winter. [4]

It is not possible to have the knowledge of suitable diet and regimen for different seasons without having the knowledge of seasons themselves. Even though, seasons are to be taken as separate entities, they, taken together, constitute the year inasmuch as the same seasons are repeated in rotation every year. It is only for the purpose of this chapter that number of seasons in a year is given as six; elsewhere, it could be otherwise; for example, in the chapter entitled *"Rogabhiṣagjitīya"* (*Vimāna* 8), the year is divided into three seasons.

NOTE : Classification of seasons for the purpose of administering five elimination therapies is different from the one described here. The former will be described later. The following table furnishes a comparative view of the present classification :

Ayana	Seasons	Months according to Hindu Calender	Months according to English Calender
Uttarāyaṇa (ādāna kāla or the period of dehydration)	1. Śiśira (latewinter)	I Māgha	January–February
		II Phālguna	February–March
	2. Vasanta (Spring)	I Caitra	March–April
		II Vaiśākha	April–May
	3. Grīṣma (Summer)	I Jyaiṣṭha	May–June
		II Āṣāḍha	June–July
Dakṣiṇāyana (visarga kāla or the period of hydration)	1. Varṣā (rainy season)	I Śrāvaṇa	July–August
		II Bhādrava	August–September
	2. Śarat (autumn)	I Āśvina	September–October
		II Kārttika	October–November
	3. Hemanta (early winter)	I Mārgaśīrṣa	November–December
		II Pauṣa	December–January

विसर्गे पुनर्वायवो नातिरूक्षाः प्रवान्ति, इतरे पुनरादाने; सोमश्चाव्याहतबलः शिशिराभिर्भाभिरापूरयञ्जगदाप्याययति शश्वत्, अतो विसर्गः सौम्यः। आदानं पुनराग्नेयं; तावेतावर्कवायू सोमश्च कालस्वभावमार्गपरिगृहीताः कालर्तुरसदोष-देहबलनिर्वृत्तिप्रत्ययभूताः समुपदिश्यन्ते ॥ ५ ॥

In the period of *visarga* (emission), winds are not very dry as they are during the period of *ādāna* (dehydration). The period of emission predominantly shares the qualities of the moon and during this period, the moon, with the unstrained cooling property, continuously delights the world with its soothing rays; the period of dehydration, on the other hand, is dominated by the qualities of *agni (fire)*, so these two–the sun and the wind–and the moon being governed by the time, and nature and the path they follow, constitute the causes of time, season, taste (in drugs and diets), (vitiation of) *doṣas* and bodily strength. They are being described here. [5]

During the period of emission the power of the sun is restrained by various factors like time, cloud, etc.; thus, the sun is relatively weak. The

weaker the sun, the stronger is the moon; so the moon shines with its full force during this period.

All the three—the sun, the wind and the moon are not affected by all the factors like the time, their inherent nature and the course of their movement. For example, the moon is not much affected by the course of its movements; winds do not have any course of movement at all.

According to some commentators, the sun and winds taken together constitute the factors for bringing about the period of dehydration while the moon alone is responsible for causing the peried of hydration.

Effect of Ādāna Kāla on body :

तत्र रविर्भाभिराददानो जगतः स्नेहं वायवस्तीव्ररूक्षाश्चोपशोषयन्तः शिशिरवसन्तग्रीष्मेषु यथाक्रमं रौक्ष्यमुत्पादयन्तो रूक्षान् रसांस्तिक्तकषायकटुकांश्चाभिवर्धयन्तो नृणां दौर्बल्यमावहन्ति ॥

During the period of dehydration not only the sun with its rays, but also winds with their sharp velocity and dryness, absorb the moisture from the earth. Winds progressively bring about dryness in the atmosphere during the three seasons of this period, viz. late winter, spring and summer, which enhance the bitter, astringent and pungent tastes respectively—all having drying effects and as a result, human beings also become weak. [6]

The winds are neither sharp nor dry inherently; they become so during the period of absorption only due to their conjunction with the sun. During the period of elimination on the other hand, they are not dry because of their coming into contact with the soothing effect of the moon.

The period of *ādāna* (dehydration) consists of three seasons, viz. late winter, spring and summer. The drying effect of the sun and winds goes on increasing progressively during this period. Moreover, the bitter, astringent and pungent tastes, all having drying effects on the body are enhanced during late winter spring and summer, respectively. Thus, in *śiśira* there is enhancement of bitter taste, and the roughness and weakness in the body are of mild nature. In spring, there is enhancement of astringent taste and the roughness and the weakness of the body is of moderate nature. In summer there is enhancement of the *kaṭu* (pungent) taste; the roughness and weakness in the body is severe.

The degree of dryness is much greater in astringent taste than in pungent taste—cf. *Sūtra* 26 : 53. And so, considering the degree of

dryness, the enhancement of astringent taste should have been described during summer and so also that of pungent during spring. But inasmuch as the pungent taste predominantly shares the qualities of the *vāyu* and *agni mahābhūtas*, its enhancement has been shown during *grīṣma* which also predominantly shares the qualities of the *vāyu* and *agni mahābhūtas*. Similarly, the astringent taste being the outcome of the predominance of the *vāyu* and the *pṛthvī*, is enhanced during the spring having the same qualities. The dominance of *pṛthvī*, etc. during the various seasons is effected by temporal factors.

The physical weakness during the period is caused not only by the sun and winds but also by the production of dryness in the atmosphere as well as by the enhancement of the bitter, astringent and pungent tastes.

Effect of Visarga Kāla on body :

वर्षाशरद्धेमन्तेषु तु दक्षिणाभिमुखेऽर्के कालमार्गमेघवातवर्षाभिहतप्रतापे, शशिनि चाव्याहतबले, माहेन्द्रसलिलप्रशान्तसन्तापे जगति, अरूक्षा रसाः प्रवर्धन्तेऽम्ललवणमधुरा यथाक्रमं तत्र बलमुपचीयते नृणामिति ॥ ७ ॥

During the rainy season, autumn and winter, the sun moves towards the south, and its power (of heating) is slackened by various factors, viz. the time, course, storm and rain but the moon is not affected. The earth is relieved of its heat by the rain waters and (drugs having) sour, salty and sweet tastes which cause unctuousness in the body grow during the rainy season, autumn and winter respectively. As a result of all these, human beings also progressively grow in strength (during the period of *visarga* or elimination). [7]

It has been shown above that the drugs having sour, salt and sweet tastes grow in the rainy season, autumn and winter respectively. It might, however, be argued that sour and salt tastes are outcome of the compounds of *pṛthvī* and *agni*, and *ap* and *agni*, respectively. As such there is no scope for their growth during the period which is dominated by the qualities of the moon. But this argument is based on the presumption that the power of the sun is completely slackened during this period. In fact, this is not so. Even when the sun moves toward the south, it does not lose its powers all of a sudden but this loss is gradual and slow. It has already gained enough strength during the course of its northward sojourn; the strength thus gained, cannot be altogether lost during its southward movement at least upto the equator.

भवति चात्र—

आदावन्ते च दौर्बल्यं विसर्गादानयोर्नृणाम् ।
मध्ये मध्यबलं, त्वन्ते श्रेष्ठमग्रे च निर्दिशेत् ॥ ८ ॥

Thus it is said :

In the beginning of the period of emission and the end of the period of dehydration, weakness prevails in human beings. In the middle of the both strength becomes moderate. (However), at the end of the period of emission and beginning of the period of dehydration human beings get considerable amount of strength. [8]

The period of *ādāna* (dehydration) consists of late winter, spring and summer; the period of *visarga* (emission) consists of the rainy season, autumn and winter. As it has been shown above, generally people are susceptible to weakness during the former while they gain strength during the latter period. But this is a general statement which cannot be taken too seriously. In fact, the rate of weakness or strength is to be determined according to the seasons rather than the period as a whole. Thus, even though the *śiśira* season happens to come in the period of absorption people gain strength during this season; similarly, though the rainy season is one of the seasons of emission, i. e., *visarga,* people are susceptible to weakness during this season. The susceptibility to weakness or otherwise is in fact to be determined according to the following principle.

As regards the period of absorption (dehydration), the first season, i.e. *śiśira* is conducive to strength and good health; the second season, i.e. spring gives rise to moderate strength; the third season, i. e. the summer causes weakness. The process is reversed during the period of emission. Its first season, i. e. rainy season causes susceptibility to weakness; the second season, i. e. the autumn gives moderate strength, while the last season, i. e. winter is conducive to strength and good health.

The principle mentioned above is quite simple. One who has gained enough strength during the last season of the *visarga kāla* (period of emission) will not altogether lose it during the first season of the *ādāna kāla* (period of absorption) even though the weakening process has already started. For example, although the night starts getting shorter during the months of *Māgha* (January–February) and *Phālguna* (February–March), it is still longer than the day by virtue of its having gained considerable length towards the close of *Pauṣa* (December–January).

Thus, the effects of the sun, etc. on the time, season and tastes and bodily strength have been explained; their effects on the vitiation of *doṣas* will be subsequently explained.

Dietetics and Regimen for winter :

शीते शीतानिलस्पर्शसंरुद्धो बलिनां बली ।
पक्ता भवति हेमन्ते मात्राद्रव्यगुरुक्षमः ॥ ९ ॥
स यदा नेन्धनं युक्तं लभते देहजं तदा ।
रसं हिनस्त्यतो वायुः शीतः शीते प्रकुप्यति ॥ १० ॥
तस्मात्तुषारसमये स्निग्धाम्ललवणान् रसान् ।
औदकानूपमांसानां मेद्यानामुपयोजयेत् ॥ ११ ॥
बिलेशयानां मांसानि प्रसहानां भृतानि च ।
भक्षयेन्मदिरां शीधुं मधु चानुपिबेन्नरः ॥ १२ ॥
गोरसानिक्षुविकृतीर्वसां तैलं नवौदनम् ।
हेमन्तेऽभ्यस्यतस्तोयमुष्णं चायुर्न हीयते ॥ १३ ॥
अभ्यङ्गोत्सादनं मूर्ध्नि तैलं जेन्ताकमातपम् ।
भजेद्भूमिगृहं चोष्णमुष्णं गर्भगृहं तथा ॥ १४ ॥
शीतेषु संवृतं सेव्यं यानं शयनमासनम् ।
प्रावाराजिनकौषेयप्रवेणीकुथकास्तृतम् ॥ १५ ॥
गुरूष्णवासा दिग्धाङ्गो गुरुणाऽगुरुणा सदा ।
शयने प्रमदां पीनां विशालोपचितस्तनीम् ॥ १५ ॥
आलिङ्ग्यागुरुदिग्धाङ्गीं सुप्यात् समदमन्मथः ।
प्रकामं च निषेवेत मैथुनं शिशिरागमे ॥ १७ ॥
वर्जयेदन्नपानानि वातलानि लघूनि च ।
प्रवातं प्रमिताहारमुदमन्थं हिमागमे ॥ १८ ॥

During the cold winter, the digestive power of human beings possessing good health (strength) is enhanced due to the restraint caused upon it by the cold wind, so much so that it is capable of digesting any food stuff irrespective of its heaviness and the quantity. When it does not get the proper fuel, the digestive fire affects the nutritive fluids, resulting in the vitiation of *vāta* having cold quality. Therefore, during the winter one should take the unctuous, sour and saltish juices of the meat of the aquatic and marshy animals which are fatty. One should also eat the meat of burrow-dwelling animals and *bhṛtā* (a preparation of meat by mincing it) prepared of animals of *prasaha* type (who eat by snatching). Thereafter, one should drink *madirā* and *sīdhu* types of wine and honey.

If one habitually takes preparation of cow's milk, cane juice, fat, oil, new rice and hot water during the winter his span of life is never decreased.

In winter one should resort to massage, unction, application of oil on the head, fomentaion by *jentāka* process (for details vide *Sūtra* 14:46), and one should reside in an underground residence and the inner heated appartment of a building.

In the winter one should see that the conveyance, beding and seat are well covered specially by heavy wrappers, skin, silken cloth, ropes and blankets. One should wear heavy and warm clothes and should besmear his body with heavy *aguru (Aquilaria agallocha* Roxb.). One should embrace a healthy woman with her well developed and plumpy breasts, and with her body besmeared with *aguru (Aquilaria agallocha* Linn.); then he should lie down on the bed intoxicated with strong passion. One may indulge in excessive sexual intercourse during the winter. One should avoid food and drink which are light and are liable to vitiate *vāta*. One should not expose himself to cold wave. Under-feeding and intake of gruel are also to be avoided. [9–18]

As stated in the previous verse, the winter is the best season for the attainment of good health. The effect of the season, however, is more felt only when the winter is excessively cold. The process is quite simple to explain. As the application of cold mud by a potter over the furnace restrains the inner heat and thereby helps burning of the earthen pots, so also the cold wind, bacause of its contact with the skin, restrains the outward movement of the inner heat and enhances the power of digestion and metabolism. So, is it not that the cold wind itself is transformed into fire, it rather enhances the inner heat only by obstructing its outward movement.

The effect of the winter on the power of digestion and metabolism is proportionate with the health of the individual. That is to say, the better the health, the stronger is the power of digestion and metabolism. A similar reference is available in the *Hastivaidyaka* (science of Medicine for Elephants). While explaining the cause of good health of young elephants it has been stated, "Elimination of diseases upon the strength (power of resistance-immunity) of the tissue elements which in turn depends upon the power of digestion; the power of digestion is the bodily strength; bodily strength is the outcome of the cheerfulness; cheerfulness can come only when there is unrestricted fulfilment of desires."

For winter, heavy food is prescribed—both quantitatively and qualitatively. Unless heavy food is taken, the digestive process cannot function properly. Because, for the want of adequate fuel within the body, the digestive heat would start consuming tissue elements of the body (autolysis) as a result of which the *vāta* gets vitiatied. This also happens because the *vāta* is cold by nature and its contact with external cold wind during winter season renders it liable to be vitiated. This can be neutralized only by the intake of heavy food which provides sufficient heat and also adequate nutrition to the tissues.

The vitiated *vāta* generally brings about both aggravation and reduction (*vaiṣamya*) in the power of digestion. But in this case, the vitiated *vāta* brings about only aggravation and not reduction as it happens in the case of *medoroga* (a condion characterized by the excessive deposition of adipose tissue due to defective metabolism-for details of *Sūtra* 21 :4).

Even though the meat of aquatic and marshy animals aggravates *kapha*, it has been prescribed in this season because it serves as an antidote to the vitiation of *vāta* which is more harmful. Moreover, to neutralize the vitiation of *kapha*, sexual intercourse and such other devices are also prescribed for this season. Sexual intercourse, in fact does not only neutralize the vitiation of accumulated *kapha*, but, it also prevents cold and brings about strength.

हेमन्तशिशिरौ तुल्यौ शिशिरेऽल्पं विशेषणम् ।
रौक्ष्यमादानजं शीतं मेघमारुतवर्षजम् ॥ १९ ॥
तस्माद्धैमन्तिकः सर्वः शिशिरे विधिरिष्यते ।
निवातमुष्णं त्वधिकं शिशिरे गृहमाश्रयेत् ॥ २० ॥
कटुतिक्तकषायाणि वातलानि लघूनि च ।
वर्जयेदन्नपानानि शिशिरे शीतलानि च ॥ २१ ॥

The *hemanta* (winter) and *śiśira* seasons are almost similar in nature with the only difference that in the latter, dryness caused by *ādāna* (absorption) and cold caused by the cloud, wind and rains prevail. So the entire prescription for *hemanta* (winter) is to be followed in the *śiśira* as well. One should stay in a windless and warm home—more so during the *śiśira*. One should avoid taking such of the diets and drinks as are possessed of pungent, bitter and astringent tastes which are instrumental in vitiating the *vāta* and are light. During *śiśira*, one should avoid taking the cold diets and drinks. [19–21]

Dietetics and Regimen for spring :

वसन्ते निचितः श्लेष्मा दिनकृद्भाभिरीरितः ।
कायाग्निं बाधते रोगांस्ततः प्रकुरुते बहून् ॥ २२ ॥
तस्माद्वसन्ते कर्माणि वमनादीनि कारयेत् ।
गुर्वम्लस्निग्धमधुरं दिवास्वप्नं च वर्जयेत् ॥ २३ ॥
व्यायामोद्वर्तनं धूमं कवलग्रहमञ्जनम् ।
सुखाम्बुना शौचविधिं शीलयेत् कुसुमागमे ॥ २४ ॥
चन्दनागुरुदिग्धाङ्गो यवगोधूमभोजनः ।
शारभं शाशमैणेयं मांसं लावकपिञ्जलम् ॥ २५ ॥
भक्षयेन्निर्गदं सीधुं पिबेन्माध्वीकमेव वा ।
वसन्तेऽनुभवेत् स्त्रीणां काननानां च यौवनम् ॥ २६ ॥

During the spring, the accumulated *kapha* is liquefied by the heat of the sun and as such disturbs the power of digestion and causes many diseases. So, one should administer therapies like emesis, etc. and should avoid heavy, unctuous, sour and sweet diets. One should not also sleep during day time. At the advent of spring one should habitually resort to exercise, unction, smoking, gargling and collyrium. The excretory orifices should be regularly washed with lukewarm water. One should besmear his body with *candana (Santalum album* Linn. *)* and *aguru (Aquilaria agalocha* Roxb. *)* and take food consisting of barley and wheat, meat of *śarabha* (Wapiti), *śaśa* (rabbit), *eṇa* (antelope), *lāva* (common quail) and *kapiñjala* (grey partridge). One should drink unpolluted *sīdhu* and *mṛdvīkā* types of wine. One should also enjoy the blossoms of the woman and garden. [22–26]

The *kapha* gets accumulated in the seasons preceding the spring; it gets liquefied during the spring as the body is exposed to the increased heat of the sun during this time. Thus, the *kapha*, so liquefied, affects both the power of digestion as well as metabolism.

Elimination therapies consisting of emesis, purgation, *nirūha* and *anuvāsana* types of enema and *śirovirecana* (elimination of *doṣas* from the head) should be administered so as to eliminate the vitiated *doṣas*. Emetic therapy should be administered in the month of *caitra* only. Sexual intercourse with an amount of moderation is prescribed in this season so as to minimise the *kapha* in the body.

Dietetics and regimen for summer :

मयूखैर्जगतः स्नेहं ग्रीष्मे पेपीयते रविः ।
स्वादु शीतं द्रवं स्निग्धमन्नपानं तदा हितम् ॥ २७ ॥
शीतं सशर्करं मन्थं जाङ्गलान्मृगपक्षिणः ।
घृतं पयः सशाल्यन्नं भजन् ग्रीष्मे न सीदति ॥ २८ ॥
मद्यमल्पं न वा पेयमथवा सुबहूदकम ।
लवणाम्लकटूष्णानि व्यायामं च विवर्जयेत् ॥ २९ ॥
दिवा शीतगृहे निद्रां निशि चन्द्रांशुशीतले ।
भजेच्चन्दनदिग्धाङ्गः प्रवाते हर्म्यमस्तके ॥ ३० ॥
व्यजनैः पाणिसंस्पर्शैश्चन्दनोदकशीतलैः ।
सेव्यमानो भजेदास्यां मुक्तामणिविभूषितः ॥ ३१ ॥
काननानि च शीतानि जलानि कुसुमानि च ।
ग्रीष्मकाले निषेवेत मैथुनाद्विरतो नरः ॥ ३२ ॥

During the summer, the sun evaporates the moisture of the earth by its rays. In that season, the intake of sweet, cold, liquid and unctuous diets and drinks is prescribed. One who takes cold *mantha* (a type of groat) alongwith sugar as well as the meat of the animals or birds of aried climate, ghee and milk alongwith *śāli* rice *(Oryza sativum* Linn.*)*, during this season, does not suffer (from any diseases). One should either drink alcohol in little quantity or should not drink at all and even if one drinks, he should drink alongwith plenty of water. One should further avoid taking diets which are salty, sour, pungent or hot. Physical exercise is also to be given up during this season. During the day time one should sleep in an aircooled apartment. During the night, after having besmeared the body with sandal paste, one should sleep on the open airy roof of the house which is cooled by the rays of the moon. One decorated with pearls should be comfortably seated on a chair enjoying fans and the touch of tender hands—both cooled with sandal water. One should keep himself aloof of sexual intercourse and should enjoy gardens, cold water and flowers during this season. [27–32]

Groat mingled with cold water and ghee—neither too liquid or too solid is known as *mantha.*

During the summer, alcoholic drinks are generally prohibited. However, for those who are addicted to drinking, it might not be

advisable to prohibit it altogether; for them drinking in smaller quantity is prescribed. But for them also, only the drink mixed with plenty of water is prescribed. If the liquor is diluted with plenty of water, it gets rid of its harmful qualities like heat, sourness, etc. If alcoholic drink is completely withdrawn from those who are addicted to it, this may lead to diseases due to the break of habits; so drinking in smaller quantity or drinking liquor diluted with sufficient water is prescribed for those persons.

The word *"maṇi"* does not mean 'gems' in the present context. It rather qualifies *muktā*, i. e. pearl.

Gardens, cold water and flowers are to be enjoyed in the midday. One is, however, required to keep himself aloof of sexual intercourse in the entire summer season—both during day and night.

Dietetics and Regimen for rainy season :

आदानदुर्बले देहे पक्ता भवति दुर्बलः ।
स वर्षास्वनिलादीनां दूषणैर्बाध्यते पुनः ॥ ३३ ॥
भूबाष्पान्मेघनिस्यन्दात् पाकादम्लाज्जलस्य च ।
वर्षास्वग्निबले क्षीणे कुप्यन्ति पवनादयः ॥ ३४ ॥
तस्मात् साधारणः सर्वो विधिर्वर्षासु शस्यते ।
उदमन्थं दिवास्वप्नमवश्यायं नदीजलम् ॥ ३५ ॥
व्यायाममातपं चैव व्यवायं चात्र वर्जयेत् ।
पानभोजनसंस्कारान् प्रायःक्षौद्रान्वितान् भजेत् ॥ ३६ ॥
व्यक्ताम्ललवणस्नेहं वातवर्षाकुलेऽहनि ।
विशेषशीते भोक्तव्यं वर्षास्वनिलशान्तये ॥ ३७ ॥
अग्निसंरक्षणवता यवगोधूमशालयः ।
पुराणा जाङ्गलैर्मांसैर्भोज्या यूषैश्च संस्कृतैः ॥ ३८ ॥
पिबेत् क्षौद्रान्वितं चाल्पं माध्वीकारिष्टमम्बु वा ।
माहेन्द्रं तप्तशीतं वा कौपं सारसमेव वा ॥ ३९ ॥
प्रघर्षोद्वर्तनस्नानगन्धमाल्यपरो भवेत् ।
लघुशुद्धाम्बरः स्थानं भजेदक्लेदि वार्षिकम् ॥ ४० ॥

In the body, weakened during the period of dehydration the power of digestion is also weakened. It is further weakened due to the vitiation of *vāta* and other *doṣas* during the rains. The power of digestion in the period is also affected due to gas coming out of the earth, rainfall, increase of acidity in water and consequently *vāta* and other *doṣas* get vitiated. So it is advisable to be moderate as regard to diet and regimen during the rainy season.

One should abstain from taking *mantha* (groat) diluted in excess, day sleep, frosts, water from river, (excessive) exercise, moving in sun, and indulgence in sexual intercourse. One should generally use honey in preparing diets, drinks and others.

If the days are cooler due to heavy rains accompanied by the storms, one should take such of the diets as are conspicuously sour, salty and unctuous; this serves as an effective antidote to the vitiation of *vāta* during the rainy season.

In order to maintain normal power of digestion one should take old barley, wheat and *śāli* rice (*Oryza sativum* Linn.), alongwith the meat of arid animals and vegetable soup. Moreover, one should drink the *mādhvīka* or *ariṣṭa* type of liquor, pure rain water or water from the well or pond—boiled and cooled, mixed with little honey. It is advisable to rub the body, apply unction, take bath and wear fragrant garlands during the season. One should wear light and clean apparel and should reside in a house devoid of humidity. [33–40]

In the event of the body being weakened, the power of digestion is also weakened. For the power of digestion always depends upon bodily strength.

The factors that cause vitiation of *vāta, pitta* and *kapha* are the water vapour coming out of the earth, rain water and the acidity of water. The water vapour coming from of the earth vitiates all the three *doṣas*, viz. *vāta, pitta* and *kapha* due to specific action. The rainwater vitiates *vāta* and *kapha*. The rains are responsible for the increase of acidity in water which causes vitiations of *pitta* and *kapha*. In fact, the weakness in the power of digestion also causes vitiation of all the three *doṣas; kapha* and *pitta* are vitiated due to the non-digestion or half-digestion of food; *vāta* is vitiated due to the consumption of tissue elements caused by inadequate production of the nutrient material responsible for the nourishment of tissue elements. It, therefore, follows that during the rains, the vitiation of *doṣas* is caused by the weakness in the power of digestion and vice versa—vide *Aṣṭāṅga hṛdaya* : *Sūtra* 3 : 43-44.

Even though by nature, honey is responsible for the vitiation of *vāta*, its intake in small quantity is prescribed in order to overcome dampness (*kleda*) of the rainy season.

When it is too cold due to heavy rains accompanied with storms, the sour and salty diets are required to be taken. Even though such

diets vitiate *pitta*, they are exceedingly useful in overcoming the vitiation of *vāta*, which is the most harmful of all.

Dietetics and Regimen for autumn :

वर्षाशीतोचिताङ्गानां सहसैवार्करश्मिभिः ।
तप्तानामाचितं पित्तं प्रायः शरदि कुप्यति ॥ ४१ ॥
तत्रान्नपानं मधुरं लघु शीतं सतिक्तकम् ।
पित्तप्रशमनं सेव्यं मात्रया सुप्रकाङ्क्षितैः ॥ ४२ ॥
लावान् कपिञ्जलानेणानुरभ्राञ्छरभान् शशान् ।
शालीन् सयवगोधूमान् सेव्यानाहुर्घनात्यये ॥ ४३ ॥
तिक्तस्य सर्पिषः पानं विरेको रक्तमोक्षणम् ।
धाराधरात्यये कार्यमातपस्य च वर्जनम् ॥ ४४ ॥
वसां तैलमवश्यायमौदकानूपमामिषम्।
क्षारं दधि दिवास्वप्नं प्राग्वातं चात्र वर्जयेत् ॥ ४५ ॥
दिवा सूर्यांशुसंतप्तं निशि चन्द्रांशुशीतलम् ।
कालेन पक्वं निर्दोषमगस्त्येनाविषीकृतम् ॥ ४६ ॥
हंसोदकमिति ख्यातं शारदं विमलं शुचि ।
स्नानपानावगाहेषु हितमम्बु यथाऽमृतम् ॥ ४७ ॥
शारदानि च माल्यानि वासांसि विमलानि च ।
शरत्काले प्रशस्यन्ते प्रदोषे चेन्दुरश्मयः ॥ ४८ ॥

The body parts adopted for rains and cold are suddenly exposed to the heat of the sun with the beginning of atumn so the *pitta* accumulated during the rains gets generally vitiated. In this season, sweet, light, cold and bitter foods and drinks which have potentialities to alleviate *pitta* are to be taken in proper quantity when there is good appetite. Furthermore, the meats of *lāva* (common quail), *kapiñjala* (Grey partridge), *eṇa* (antelope), *urabhra* (sheep), *śarbha* (wapiti), and *śaśa* (rabbit), rice, barley and wheat are prescribed during this season. Intake of ghee prepared with bitter medicines, purgation, bloodletting are also prescribed for this season. One should avoid taking sun bath, fat, oil and meat of aquatic and marshy animals and alkaline salt preperations and curd in food. One should not sleep during day time and should not expose himself to frost and easterly wind. The water is exposed to the heat of the sun during the day time and to the cooling rays of the moon during night, it is also purified by time and is detoxicated by

star canopus (agastya) this is known as "*haṁsodaka*" which is spotlessly clear and is as beneficial as nectar for the purpose of bathing, drinking and swimming. Use of garlands made of autumnal flowers and clean apparel and also the rays of the moon in the evenings are exceedingly beneficial in this season. [41–48]

The autumn is preceded by the rainy season. Thus, a human body accustomed to cooling effects of the rainy season here-to-fore, gets all of a sudden exposed to the scorching rays of the sun during this season. Generally, this causes vitiation of *pitta*. This can be prevented if proper stepes are taken to avoid the accumulatation of *pitta* during the rainy season. Unless the *pitta* is accumulated during the rainy season, the contact with the autumnal scorching rays of the sun may have no effect on its vitiation.

In this season only light food is to be taken. The lighter the food, the greater is the power of digestion. Even though, *pitta* is identified with the digestive fire itself, it brings about loss of appetite due to an increase in its liquid fraction. As it has been said, "As even hot water extinguishes fire, so does *pitta* suppress the digestive power."

Intake of unproportionate diets is always harmful, but it is all the more so during this season because it brings about many severe types of ailments; hence is the emphasis on proper quantity.

Various therapeutic measures have been prescribed to overcome *pitta*. One should first of all try the intake of ghee prepared of bitter drugs. If this is not effective, one may try purgation, If this also fails to alleviate *pitta* and there is conspicuous vitiation of *rakta*, and for that one should take recourse to blood letting. It is very likely that the *rakta* also gets vitiated during this season—cf. *Sūtra* 24 : 10.

In order that the full benefit might be derived out of the autumnal water, it is necessary that the water remains exposed to the rays of the sun uninhibited by clouds, etc. for the whole day and so to the moon for the whole night.

Rain water is polluted owing to its contact with the earth and also because there is an increase of sliminess and acidity. All these are subsided during the autumn and so the water gets rid of such factors which are responsible for the vitiation of *doṣas*. Again during the rainy season, water is infected, so to say due to its contacts with snakes, poisonous spiders, etc. This is neutralized by the advent of the star canopus (*agastya*) and water becomes free from all its poisonous effects.

The word "*haṁsodaka*" has two connotations. *Haṁsa* stands for the sun and the moon; so the water purified by the rays of the sun and the

moon is known as "*haṁsodaka*." It is known as "*haṁsodaka*" also because this is the type of purified water which swans (*haṁsa*) enjoy.

The rays of the moon are beneficial to the health in this season only in the evenings. They are exceedingly cool in the night and as such they might be harmful for health.

One should simultaneously start following up the prescriptions of the succeeding season and the avoidance of those of the preceding season sometime between the last weak of the preceding season and the first week of the succeeding season—cf. *Aṣṭāṅga hṛdaya: Sūtra 3 : 58.*

Principles of homologation :

इत्युक्तमृतुसात्म्यं यच्चेष्टाहारव्यपाश्रयम् ।
उपशेते यदौचित्यादोकः सात्म्यं तदुच्यते ॥ ४९ ॥

Thus the seasonal homologation relating to the regimen and diet has been explained. Such of the regimen and diets which have become non-injurious to the body by habitual use are known as *okasātmya* (they form part and parcel of the nature of the body so much so that even otherwise harmful, they do not cause any harm to the body like the poison of a snake). [49]

देशानामामयानां च विपरीतगुणं गुणैः ।
सात्म्यमिच्छन्ति सात्म्यज्ञाश्चेष्टितं चाद्यमेव च ॥ ५० ॥

The experts in the subject advise habitual use of such diets (including drugs) and regimen having opposite qualities of the habitat of the individuals and the diseases they are suffering from. [50]

For the maintenance of health, it is necessary that a perfect equilibrium is established with regard to the various forces acting and counteracting on the body. If there is an excessive deficiency in any respect anywhere, it has got to be neutralized. Supposing a place is excessively cool, the body would constantly need some additional extraneous heat to maintain itself against the excessive cold of the place. Similarly, marshy lands are by nature dominated by the qualities of unctuousness and heaviness. Individuals residing in such places would naturally be required to become used to taking meat of animals of arid climate, honey, etc. which are dominated by qualities like roughness and lightness in contradistinction with those of the unctuousness and heaviness which dominate the climate of these lands. Similarly, one should be required to follow a regular regimen on the above lines in order to

counteract the imbalancing forces of these places. The same principle also holds good with regard to the various diseases. For example, if a disease has occurred due to the vitiation of *vāta*, then the diets, drugs and regimen are to be habituated in such a manner that they counteract the effects of the former.

तत्र श्लोकः—

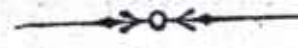
ऋतावृतौ नृभिः सेव्यमसेव्यं यच्च किंचन ।
तस्याशितीये निर्दिष्टं हेतुमत् सात्म्यमेव च ॥ ५१ ॥

To sum up :—

Whatever is to be used and not to be used in different seasons by human beings have been described in this chapter on 'Qualitative Dietetics' along with the principles of homologation. [51]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने
तस्याशितीयो नाम षष्ठोऽध्यायः ॥ ६ ॥

Thus ends the sixth chapter on "Qualitative Dietetics" of *Sūtra* Section of Agniveśa's work as redacted by Caraka.



सप्तमोऽध्यायः

CHAPTER VII

अथातो नवेगान्धारणीयमध्यायं व्याख्यास्यामः ॥ १ ॥
इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now expound the chapter on "Non–Suppression of Natural Urges". Thus said Lord Ātreya. [1–2]

Non suppressible urges :

न वेगान् धारयेद्धीमाञ्जातान् मूत्रपुरीषयोः ।
न रेतसो न वातस्य न छर्द्याः क्षवथोर्न च ॥ ३ ॥
नोद्गारस्य न जृम्भाया न वेगान् क्षुत्पिपासयोः ।
न वाष्पस्य न निद्राया निःश्वासस्य श्रमेण च ॥ ४ ॥

One should not supress the natural urges relating to urine, faeces, semen, flatus, vomiting, sneezing, eructation, yawning, hunger, thirst, tears, sleep and breathing caused by over exertion. [3–4]

For living a normal healthy life, it is necessary that the needs of these natural urges are satisfied instantaneously, i.e. as soon as they are explicit. As regards breathing, suppression of urges relating to all types of breathing is prohibited but it is all the more so with to the breathing caused by over exertion.– cf. *sūtra* 7 :24. Suśruta has also explained that by suppressing breathing caused by over exertion one gets heart diseases, fainting or even phantom tumour in the abdomen– cf. *Suśruta; uttaratantra* 55:17

एतान् धारयतो जातान् वेगान् रोगा भवन्ति ये ।
पृथक्पृथक्चिकित्सार्थं तान्मे निगदतः शृणु ॥ ५ ॥

Various types of diseases occur by the suppression of these urges. For the purpose of their treatment, they are being dealt here with one by one. [5]

Effects of suppression of natural urges and their treatment— Micturition reflex :

बस्तिमेहनयोः शूलं मूत्रकृच्छ्रं शिरोरुजा ।
विनामो वंक्षणानाहः स्याल्लिङ्गं मूत्रनिग्रहे ॥ ६ ॥
स्वेदावगाहनाभ्यङ्गान् सर्पिषश्चावपीडकम् ।
मूत्रे प्रतिहते कुर्यात्त्रिविधं बस्तिकर्म च ॥ ७ ॥

Suppression of the urge for micturition causes pain in bladder and phallus, dysuria, headache, bending of the body and distension of the lower abdomen.

If the suppression of urine has been done, tub bath, massage, nasal drops of ghee and all the three types of basti should he given. [6–7]

Avapīḍa means the use of a particular drug for inhalation in excess. The three types of basti are as follows :—

(i) *Nirūha*—Otherwise known as *āsthāpana*, this type of enema is prepared predominantly with the decoctions of medicinal plants.

(ii) *Anuvāsana*—This is a type of enema prepared by medicated fat.

(iii) *Uttarabasti*—This is uretheral and vaginal douche.

Defecation reflex :

पक्वाशयशिरःशूलं वातवर्चोऽप्रवर्तनम् ।
पिण्डिकोद्वेष्टनाध्मानं पुरीषे स्याद्विधारिते ॥ ८ ॥
स्वेदाभ्यङ्गावगाहाश्च वर्तयो बस्तिकर्म च ।
हितं प्रतिहते वर्चस्यन्नपानं प्रमाथि च ॥ ९ ॥

If one holds the urge for defecation it causes colic pain, headache, retention of faeces and flatus, cramps in the calf muscles and distension of abdomen.

In such cases, fomentation, massage, tub bath, suppositories and enema should be given and one should take foods and drinks which are laxative in nature. [8–9]

Seminal discharge reflex :

मेढ्रे वृषणयोः शूलमङ्गमर्दो हृदि व्यथा ।
भवेत् प्रतिहते शुक्रे विबद्धं मूत्रमेव च ॥ १० ॥
तत्राभ्यङ्गोऽवगाहश्च मदिरा चरणायुधाः ।
शालिः पयो निरूहश्च शस्तं मैथुनमेव च ॥ ११ ॥

Pain in the phallus and testicles, malaise, cardiac pain and retention of urine are caused by the suppression of the urge for seminal discharge. In that case massage, tub bath, *madirā* type of wine, chicken, *śāli* rice (*Oryza sativa* Linn.), milk, non-greezy enema and sexual intercourse are prescribed. [10–11]

Flatus passing reflex :

सङ्गो विण्मूत्रवातानामाध्मानं वेदना क्लमः ।
जठरे वातजाश्चान्ये रोगाः स्युर्वातनिग्रहात् ॥ १२ ॥
स्नेहस्वेदविधिस्तत्र वर्तयो भोजनानि च ।
पानानि बस्तयश्चैव शस्तं वातानुलोमनम् ॥ १३ ॥

If one suppresses the urge for passing flatus, this causes retention of faeces, urine and flatus, distension of abdomen, pain, exhaustion and other abdominal diseases due to the vitiation of *vāta*. In that case, oleation, fomentation, suppositories, intake of foods and drinks having carminative action and enema are prescribed. [12–13]

Vomiting reflex :

कण्डूकोठारुचिव्यङ्गशोथपाण्ड्वामयज्वराः ।
कुष्ठहृल्लासवीसर्पाश्छर्दिनिग्रहजा गदाः ॥ १४ ॥
भुक्त्वा प्रच्छर्दनं धूमो लङ्घनं रक्तमोक्षणम् ।
रूक्षान्नपानं व्यायामो विरेकश्चात्र शस्यते ॥ १५ ॥

The diseases caused by the suppression of the urge for vomiting are pruritus, urticaria, anorexia, black pigmentation of face, oedema, anemia, fever, skin diseases, nausea and erysipelas. In such cases, induction of vomiting, smoking, fasting, bloodletting, non-greezy foods and drinks, physical exercise and purgation are prescribed. [14–15]

Sneezing reflex :

मन्यास्तम्भः शिरःशूलमर्दितार्धावभेदकौ ।
इन्द्रियाणां च दौर्बल्यं क्षवथोः स्याद्विधारणात् ॥ १६ ॥
तत्रोर्ध्वजत्रुकेऽभ्यङ्गः स्वेदो धूमः सनावनः ।
हितं वातघ्नमाद्यं च घृतं चौत्तरभक्तिकम् ॥ १७ ॥

By the suppression of the urge for sneezing, ailments like torticollis, headache, facial paralysis, hemicrania and weakness of the sense organs are caused. For that one should apply massage and fomentation in the head-neck region, and use smoking alongwith nasal drops. One should also take food which is useful for the alleviation of *vāta* and should take ghee after meals. [16–17]

Eructation reflex :

हिक्का श्वासोऽरुचिः कम्पो विबन्धो हृदयोरसोः ।
उद्गारनिग्रहात्तत्र हिक्कायास्तुल्यमौषधम् ॥ १८ ॥

Suppression of eructation causes hiccough, dyspnoea, anorexia, tremor, obstacles in the proper functioning of heart and lungs. The treatment for this condition is the same as for hiccough. [18]

Yawning reflex :

विनामाक्षेपसंकोचाः सुप्तिः कम्पः प्रवेपनम् ।
जृम्भाया निग्रहात्तत्र सर्वं वातघ्नमौषधम् ॥ १९ ॥

Suppression of yawning causes bending, convulsion, contractions, numbness, tremor and shaking (*pravepana*) of the body and the treatment for these are the drugs used for alleviating *vāta*. [19]

Hunger reflex :

कार्श्यदौर्बल्यवैवर्ण्यमङ्गमर्दोऽरुचिर्भ्रमः ।
क्षुद्वेगनिग्रहात्तत्र स्निग्धोष्णं लघु भोजनम् ॥ २० ॥

By suppressing hunger, one subjects himself to emaciation, weakness, change in bodily complexion, malaise, anorexia and giddiness. In that case, one, should take unctuous, hot and light food. [20]

Thirst reflex :

कण्ठास्यशोषो वाधिर्यं श्रमः सादो हृदि व्यथा ।
पिपासानिग्रहात्तत्र शीतं तर्पणमिष्यते ॥ २१ ॥

Suppression of thirst causes dryness of throat and mouth, deafness, exhaustion, weakness and cardiac pain. In that case, one should take cold demulcent drinks. [21]

Tear reflex :

प्रतिश्यायोऽक्षिरोगश्च हृद्रोगश्चारुचिर्भ्रमः ।
वाष्पनिग्रहणात्तत्र स्वप्नो मद्यं प्रियाः कथाः ॥ २२ ॥

By suppressing tears, one gets rhinitis, eye diseases, heart diseases, anorexia and giddiness. For that, sleep, intake of wine and pleasing talks are helpful. [22]

Sleeping urge :

जृम्भाऽङ्गमर्दस्तन्द्रा च शिरोरोगोऽक्षिगौरवम् ।
निद्राविधारणात्तत्र स्वप्नः संवाहनानि च ॥ २३ ॥

Suppression of the urge for sleep causes yawning, malaise, drowsiness, headache and heaviness in the eyes. To overcome that one should resort to sound sleep and massage of the body. [23]

Breathing reflex :

गुल्महृद्रोगसंमोहाः श्रमनिःश्वासधारणात् ।
जायन्ते तत्र विश्रामो वातघ्न्यश्च क्रिया हिताः ॥ २४ ॥

By the suppression of breathing coming out of exertion, phantom tumour, heart diseases and fainting are caused. In that case one should take rest and résort to the regimen prescribed for the alleviation of *vāta*. [24]

Prevention of diseases caused by suppression of natural urges :

वेगनिग्रहजा रोगा य एते परिकीर्तिताः ।
इच्छंस्तेषामनुत्पत्तिं वेगानेतान्न धारयेत् ॥ २५ ॥

These are the diseases caused by the suppression of the various natural urges. One desirous of preventing these diseases, should not suppress any of these natural urges. [25]

In the Suśruta, 13 types of *udāvarta* have been enumerated corresponding to the suppression of 13 natural urges. But in the chapter entitled "*Aṣṭodarīya*" (*Sūtra* 19), Caraka enumerates only six types of *udāvarta* corresponding to the suppression of the six natural urges, viz. those relating to the micturition, defecation, *vāta* (flatus), semenial discharge, vomiting and sneezing. He probably intends to include the other seven types of *udāvarta* corresponding to the suppression of the remaining seven types of natural urges under the suppression of *vāta*.

Suppressible urges :

इमांस्तु धारयेद्वेगान् हितार्थी प्रेत्य चेह च ।
साहसानामशस्तानां मनोवाक्कायकर्मणाम् ॥ २६ ॥

One desirous of his well-being during his lifetime and after, should suppress urges relating to rashness and evil deeds–mentally, orally and physicially. [26]

Not that all the urges have got to be satisfied. There are some urges which need be suppressed. The urge for rash action (for example,

running towards a wild elephant) or urge for doing evil deeds have got to be very carefully restrained—mentally, orally and physically.

लोभशोकभयक्रोधमानवेगान् विधारयेत् ।
नैर्लज्ज्येर्ष्यातिरागाणामभिध्यायाश्च बुद्धिमान् ॥ २७ ॥

(Similarly), a wise person should refrain from satisfying the urges relating to greed, grief, fear, anger, vanity, shamelessness, jealousy, too much of attachment and malice. [27]

परुषस्यातिमात्रस्य सूचकस्यानृतस्य च ।
वाक्यस्याकालयुक्तस्य धारयेद्वेगमुत्थितम् ॥ २८ ॥

One should also refrain from letting loose the urges of speaking extremely harsh words, back-biting, lying and use of untimely words. [28]

देहप्रवृत्तिर्या काचिद्विद्यते परपीडया ।
स्त्रीभोगस्तेयहिंसाद्या तस्यावेगान्विधारयेत् ॥ २९ ॥

Violence to others whatsoever, urges relating to such physical actions including adultery, theft and persecution are to be restrained. [29]

The physical restraint prescribed in the present verse also includes such careless insulting acts like streching the legs before superiors, etc.

पुण्यशब्दो विपापत्वान्मनोवाक्कायकर्मणाम् ।
धर्मार्थकामान् पुरुषः सुखी भुङ्क्ते चिनोति च ॥ ३० ॥

The virtuous one, who is free from all vices relating to mind, speech and physical actions, is indeed happy and he alone enjoys the fruits of virtue *(dharma)*, wealth *(artha)*, and desire *(kāma)*. [30]

Exercise : Definition.

शरीरचेष्टा या चेष्टा स्थैर्यार्था बलवर्धिनी ।
देहव्यायामसंख्याता मात्रया तां समाचरेत् ॥ ३१ ॥

Such a physical action which is desirable and is capable of bringing about bodily stability and strength is known as physical exercise. This has to be practised in moderation. [31]

Physical exercises are to be practised only in moderation. If they are over-done, they cause over-exertion, giddiness etc., which is not desirable. So they are to be practised until they bring about lightness, etc. in the body cf. *Suśruta* : *Cikitsā* 24 : 80.

Good effects of exercise :

लाघवं कर्मसामर्थ्यं स्थैर्यं दुःखसहिष्णुता ।
दोषक्षयोऽग्निवृद्धिश्च व्यायामादुपजायते ॥ ३२ ॥

Physical exercise brings about lightness, ability to work, stability, resistance to discomfort and alleviation of *doṣas* (specially *kapha*). It stimulates the power of digestion. [32]

Bad effects of excessive exercise :

श्रमः क्लमः क्षयस्तृष्णा रक्तपित्तं प्रतामकः ।
अतिव्यायामतः कासो ज्वरश्छर्दिश्च जायते ॥ ३३ ॥

Physical exercise in excess causes exertion, exhaustion, consumption, thirst, bleeding from different parts of the body (*raktapitta*), *pratāmaka* (a type of dyspnoea), cough, fever and vomiting. [33]

Features of correct exercise :

(स्वेदागमः श्वासवृद्धिर्गात्राणां लाघवं तथा ।
हृदयाद्युपरोधश्च इति व्यायामलक्षणम् ॥ १ ॥)

Perspiration, enhanced respiration, lightness of the body, inhibition of the heart and such other organs of the body are indicative of the exercise being performed correctly.

Excess of following behaviours is bad :

व्यायामहास्यभाष्याध्वग्राम्यधर्मप्रजागरान् ।
नोचितानपि सेवेत बुद्धिमानतिमात्रया ॥ ३४ ॥

One should not practise, exercise, laughing, speaking, travelling on foot, sexual activities and night wakings, in excess even if one is accustomed to these. [34]

Simile on the bad effects of their excessive use :

एतानेवंविधांश्चान्यान् योऽतिमात्रं निषेवते ।
गजं सिंह इवाकर्षन् सहसा स विनश्यति ॥ ३५ ॥

One who indulges in these and such other activities in excess, suddenly perishes like a lion trying to drag an (huge) elephant. [35]

Excessive indulgence in activities, whatsoever, is prohibited, inasmuch as such indulgence may cause instantaneous death. Even a powerful animal like a lion meets with death due to the vitiation of *vāta* caused by over-exertion, if he tears open a disproportionately huge elephant.

Contra-indication of exercise :

(अतिव्यवायभाराध्वकर्मभिश्चातिकर्शिताः ।
क्रोधशोकभयायासैः क्रान्ता ये चापि मानवाः ॥ १ ॥
बालवृद्धप्रवाताश्च ये चोच्चैर्बहुभापकाः ।
ते वर्जयेयुर्व्यायामं क्षुधितास्तृषिताश्च ये ॥ २ ॥)

Exercise is contra-indicated for persons who are emaciated due to excessive sexual activity, weight lifting and by travelling on foot and for those who are in grip of anger, grief, fear, exhaustion and for the children, for the old persons and for persons having vātika constitution and profession of speaking too much. One should not do exercise while he is hungry and thirsty also.

Schedule for giving up the addictions :

उचितादहिताद्धीमान् क्रमशो विरमेन्नरः ।
हितं क्रमेण सेवेत क्रमश्चात्रोपदिश्यते ॥ ३६ ॥
प्रक्षेपापचये ताभ्यां क्रमः पादांशिको भवेत् ।
एकान्तरं ततश्चोर्ध्वं द्व्यन्तरं त्र्यन्तरं तथा ॥ ३७ ॥

A wise person should give up by and by unwholesome practices to which he is addicted and he should correspondingly adopt ones which are wholesome. The schedule for the same is given below.

On the first day one should give up a quarter of the unwholesome practice (still maintaining $\frac{3}{4}$ of it,) and correspondingly adopt a quarter of wholesome. On the second day half of the unwholesome practice is to be given up and half of the wholesome one is to be adopted; this is to be continued for the third day also. On the fourth day, $\frac{3}{4}$ of the unwholesome practice is to be given up and $\frac{3}{4}$ of the wholesome one is to be adopted. This process is to be continued on the 5th and 6th day also. The process of giving up of the unwholesome practice and adoption of the wholesome practice is completed fully on the 7th day. [36–37]

There is, however, difference of opinion as to the process and duration of giving up and adopting the unwholesome and wholesome practices respectively. And accordingly it may take longer time.

Importance of following the schedule :

क्रमेणापचिता दोषाः क्रमेणोपचिता गुणाः ।
सन्तो यान्त्यपुनर्भावमप्रकम्प्या भवन्ति च ॥ ३८ ॥

By slowly and gradually giving up the unwholesome practices and by increasing the wholesome practices correspondingly the unwholesome pratices are eradicated for ever and the wholesome practices are fully adopted. [38]

One should not be in a hurry to give up and to adopt the unwholesome and wholesome practices respectively. A sudden change in habits is likely to cause immense harm to the body cf. *Aṣṭāṅga hṛdaya* : *Sūtra* 3:58. Only a slow and steady process as indicated in the text above can absolutely eradicate the effects of unwholesome practices and stabilise the effects of wholesome ones.

समपित्तानिलकफाः केचिद्गर्भादि मानवाः ।
दृश्यन्ते वातलाः केचित्पित्तलाः श्लेष्मलास्तथा ॥ ३९ ॥
तेषामनातुराः पूर्वे वातलाद्याः सदातुराः ।
दोषानुशयिता ह्येषां देहप्रकृतिरुच्यते ॥ ४० ॥

Some persons maintain the equilibrium of *vāta, pitta* and *kapha* from the very time of conception; some are dominated by *vāta,* some by *pitta* and some by *kapha.*

Those of the first category are not susceptible to diseases and the rest of them are always likely to suffer. The body constitution (*Deha Prakṛti*) of persons is named according to the predominance of *Doṣas.* [39–40]

At the time of conception, in certain individuals, there is equilibrium of *vāta, pitta* and *kapha*; some are dominated by *vāta* (*vātala*); some are dominated by *pitta* (*pittala*); some are dominated by *kapha* (*śleṣmala*); some are dominated by two *doṣas,* i. e. by *vātta-pitta, vātta-kapha* and *pitta-kapha.* Out of these categories, individuals of the first category, by nature, maintain a normal health. Those belonging to other categories always suffer from one or the other of the bodily defects, although they might apparently be having normal health. For example, even if a person is healthy therewise, but if he is by nature dominated by *vāta,* he will be susceptible to the cracking of the different parts of the body. This happens because, the very normal condition of health of such individuals is dominated by the one or the other of the *doṣas.* Such individuals are said to have normal health, not because

their bodily conditions are absolutely normal, but because the condition of their body whatsoever they have it since birth.

It might be argued that the various types of natural conditions (*prakṛti*) of the body as produced at the time of conception are invariable and as such continue for the whole life. Such conditions are changed in certain individuals only to indicate imminent death. As it has been stated by Suśruta, "The *doṣas* relating to the natural conditions of the body (*prakṛti*) get never enhanced, transformed or diminished except in the cases of moribund individuals"—vide *Suśruta : Śārīra* 4 : 78. But then if one possessing an equilibrium of *doṣas* or the one dominated by *vāta*, is subjected to diseases like epilepsy caused by the vitiation of *vāta*, naturally the original *vāta* is enhanced. Similarly if one, dominated by *vāta* suffers from diseases due to the vitiation of *pitta*, the bodily natural condition (*prakṛti*) dominated by *vāta* gets transformed into the one dominated by *pitta*. Sometimes, the one in position of the natural condition of the body (*prakṛti*) having equilibrium of *doṣas* suffer from diseases caused by the diminution of one of the *doṣas*, then the *doṣas* responsible for the causation of the natural condition of the body (*prakṛti*) are diminished—cf. *Sūtra* 18 : 52. How to reconcile this contradiction. If diseases similar to the natural bodily condition (*prakṛti*) occur, the enhancement is found not in the *doṣas* relating to the natural bodily condition but in the *doṣas* caused by some extraneous factors. The *doṣa*, which is responsible for the causation of *prakṛti*, is different from the *doṣa* subsequently vitiated to cause the diseases. *Doṣas* of the former category do not play any direct role in the production of the disease. The statement of Caraka, given below, corroborates this view. "When a *doṣa* is joined with homologous seasons, tissue elements and *prakṛti* (natural condition of the body) it becomes too powerful to be contested and as such causes the disease known as *santata* : this is very difficult to be tolerated"—vide *Cikitsā* 3 : 55. Thus is a person of *vāta-prakṛti* suffers from diseases caused by *pitta*, the original physical condition dominated by the *vāta* remains absolutely unaffected causing as it does the cracking in hands and feet; it is neither augmented nor diminished. To sum up : *doṣas* responsible for the causation of *prakṛti* (natural body constitution), neither gets aggravated, nor changed, nor diminished. So, an individual possessing the physical constitution, caused by the equilibrium of *doṣas* at the time of conception cannot imbibe the qualities of individuals having other *prakṛtis*. This applies to all other *prakṛtis* in general.

The dominent *doṣas*, at the time of conception do not affect the body at a later stage inasmuch as they constitute the very nature of the

body. And so, being inseparably related to the body, they, in themselves do not cause any bodily defects. As Suśruta says, "As an insect produced out of the poison, does not die of his own poison, so the body is not too much affected by the *doṣas* responsible for causing its constitution at the time of conception"—vide *Suśruia* : *Śārīra* 4 : 79. An identical reference is available in *Aśvavaidyaka*—a treatise on the treatment of horses.

The *doṣas* aggravated at the time of conception do affect the embryo but they do not altogether impair the productivity of sperm and ovum. If, however, the *doṣas* are too much aggravated, they might even impair the productive power of sperm and ovum, causing thereby complete destruction of the ovum. This all depends upon the extent of vitiation of the concerned *doṣas*.

Principles of dietetics and regimen for persons having different constitutions :

विपरीतगुणस्तेषां स्वस्थवृत्तेर्विधिर्हितः ।
समसर्वरसं सात्म्यं समधातोः प्रशस्यते ॥ ४१ ॥

Such of the diets and regimen, as stand in contradistinction with the *doṣas* responsible for the production of the particular *prakṛti* (body constitution) are prescribed for the maintenance of positive health. For individuals having equipoised state of *doṣas*, habitual intake of diets consisting of all *rasas* (tastes) in proportionate quantity is prescribed. [41]

The prescription of diets consisting of all *rasas* in proper (same) quantity for individuals of *samaprakṛti* (having equipoised state of *doṣas*) needs further elucidation. It is not that all the *rasas* are intended to be taken in equal quantity. No healthy person will relish as much of pungent food as of sweet dishes. It will also not be helpful for the maintenance of health in the healthy person so the proportion of *rasas* is to be determined according to the individual's taste and food value.—cf. *Sūtra* 6 : 11. A *vāta-prakṛti* man may require more of diets having *madhura* (sweet), *amla* (sour) and *lavaṇa* (saline) taste during winter, whereas for a *sama-prakṛti* man, diets having all the tastes specially *amla* (sour) and *lavaṇa* (saline) tastes are prescribed. Thus, the proportion of *rasa* is to be determined according to the bodily constitution (*prakṛti*), season, and dietetic property—vide *Aṣṭāṅga hṛdaya* : *Sūtra* 3 : 57.

Excretory orifices :

द्वे अधः सप्त शिरसि खानि स्वेदमुखानि च ।
मलायनानि बाध्यन्ते दुष्टैर्मात्राधिकैर्मलैः ॥ ४२ ॥

मलवृद्धिं गुरुतया लाघवान्मलसंक्षयम ।
मलायनानां बुध्येत सङ्गोत्सर्गादतीव च ॥ ४३ ॥

There are two orifices in the lower part of the body (viz., the rectum and urethra), seven orifices in head (viz., two eyes, two ears, two nostrils and mouth) and there are multiple openings of sweat glands, i. e. hair roots serving the purpose of excretion. These are affected by the increase in quantity of excretions and by their vitiation. If there is heaviness in the excretory orifices or there is excessive excretion, it is indicative of an increase in excreta. On the other hand, if there is lightness in the excretory orifices or there is no excretion it indicates the decrease in excreta. [42–43]

Principles of treatment for excretory disorders :

तान् दोषलिङ्गैरादिश्य व्याधीन् साध्यानुपाचरेत् ।
व्याधिहेतुप्रतिद्वन्द्वैर्मात्राकालौ विचारयन् ॥ ४४ ॥

One should ascertain from signs and symptoms indicated above the exact nature of the diseases due to the increase of the excreta and then should treat the curable one by prescribing therapies which are having opposite qualities from the diseases and their causes, paying due regard to the dose and time. [44]

Description of therapies opposite to diseases and its causes includes even such of the therapies as are apparently not opposite but cure the ailments when administered.

Importance of following the regimen for healthy persons :

विषमस्वस्थवृत्तानामेते रोगास्तथाऽपरे ।
जायन्तेऽनातुरस्तस्मात् स्वस्थवृत्तपरो भवेत् ॥ ४५ ॥

Those, who do not follow a course of life conducive to the maintenance of good health, are susceptible to the above-mentioned and similar other diseases. A healthy person should, therefore, follow a course of life conducive to the maintenance of good health. [45]

Rules for the prevention of endogenous diseases :

माधवप्रथमे मासि नभस्यप्रथमे पुनः ।
सहस्यप्रथमे चैव हारयेद्दोषसंचयम् ॥ ४६ ॥

स्निग्धस्विन्नशरीराणामूर्ध्वं चाधश्च नित्यशः ।
वस्तिकर्म ततः कुर्यान्नस्यकर्म च बुद्धिमान् ॥ ४७ ॥
यथाक्रमं यथायोग्यमत ऊर्ध्वं प्रयोजयेत् ।
रसायनानि सिद्धानि वृष्ययोगांश्च कालवित् ॥ ४८ ॥
रोगास्तथा न जायन्ते प्रकृतिस्थेषु धातुषु ।
धातवश्चाभिवर्धन्ते जरा मान्द्यमुपैति च ॥ ४९ ॥
विधिरेष विकाराणामनुत्पत्तौ निदर्शितः ।
निजानामितरेषां तु पृथगेवोपदेक्ष्यते ॥ ५० ॥

In the months of *Caitra*, *Śrāvaṇa* and *Mārgaśīrṣa* (approximately March-April, July-August and November-December respectively), one should administer elimination therapies.

After the oleation and fomentation therapies, one should administer emetics and purgatives. Then one should apply enema and inhalation therapies in proper sequence according to the requirement. And thereafter one should administer rejuvenerative and fertility agents with due regard to the temporal propriety. If this is done, the tissue elements are maintained in homeo statis and diseases are not caused; there is proper growth of tissue elements and the process of aging is delayed.

Thus, the ways and means of preventing endogenous diseases have been described. Those for the exogenous ones will be described separately. [46–50]

In order that one may not be affected by the diseases, one should take recourse to preventive therapy well in advance. The months suitable for the administration of elimination thepapy generally are *Caitra* (March-April), *Śrāvaṇa* (July-August), and *Mārgaśīrṣa* (November-December) included respectively in the spring, rainy and autumn seasons—cf. *Vimāna* 8 : 125 and *Siddhi* 6 : 5. A similar reference is also found in *Suśruta : Sūtra* 6 : 10. The elimination therapy is to be administered in accordance with the procedure and order indicated in the Sixth Chapter of *Siddhisthāna*. Moreover, this is to be noted that this therapy will be required to be administered in the later half of the seasons concerned, when the *doṣas* are already accumulated and it is more convenient to eliminate them. Kapilabala is also in agreement with this view.

Haricandra is, however, of the view that the word "*sahasya*' in the present verse represents the sixth case ending of the word "*saha*" ending in '*a*' and, as such, he interpretes "*sahasya prathame*" as the month preceding *Mārgaśīrṣa* (*saha*) i.e. *Kārtika*. Vāgbhaṭa also follows him—cf.

Aṣṭāṅga hṛdaya : Sūtra 13 : 33. He says, "one should promptly eleminate *vāta, pitta* and *kapha* accumulated respectively in summer, the rainy season and winter in the months of *Śrāvaṇa, Kārtika* and *Caitra* respectively." Some commentators have attempted a reconciliation between the interpretations given above by taking recourse to another reading, presumably interpolated, where an interval of three months is prescribed in between any two of the consecutive elimination therapies (*trimāsāntaritān*). But this is a side issue not to be taken seriously.

Emesis, purgation and enema are not to be administered in the order of the seasons indicated in the text. They are rather to be administered in accordance with the therapeutic needs of the respective seasons. That to is say, emesis is to be administered in *Caitra*, purgation in *Mārgaśirṣa* and enema therapy in *Śrāvaṇa*.

By administering the emesis, purgation and enema therapies, one is not only immuned to the vitiation of endogenous *doṣas* (disease causing factors) but also to the exogenous produced by evil spirits, wind, etc., as well as mental defects.

Agents causing exogenous diseases :

ये भूतविषवाय्वग्निसंप्रहारादिसंभवाः ।
नृणामागन्तवो रोगाः प्रज्ञा तेष्वपराध्यति ॥ ५१ ॥
ईर्ष्याशोकभयक्रोधमानद्वेषादयश्च ये ।
मनोविकारास्तेऽप्युक्ताः सर्वे प्रज्ञापराधजाः ॥ ५२ ॥

Exogenous diseases produced by evil spirits, poison, wind, fire, assault from which human beings suffer are essentially the results of the defect in one's own mental faculty. Even the emotions as malice, despair, fear, anger, vanity and hatred, etc. are the result of defects in one's own mental faculty. [51–52]

Even the endogenons diseases are caused by some defects in the intellectual faculty (for example, exposing oneself to external wind, taking undesirable, rough food, etc.) still they are as a matter of fact direct results of vitiation of the internal *doṣas* like *vāta*, etc.

Prevention of exogenous diseases :

त्यागः प्रज्ञापराधानामिन्द्रियोपशमः स्मृतिः ।
देशकालात्मविज्ञानं सद्वृत्तस्यानुवर्तनम् ॥ ५३ ॥
आगन्तूनामनुत्पत्तावेष मार्गो निदर्शितः ।
प्राज्ञः प्रागेव तत् कुर्याद्धितं विद्यायदात्मनः ॥ ५४ ॥

Exogenous diseases can be prevented by taking recourse to

the avoidance of intellectual errors; restraint of sense organs; good memory; knowledge of the place, time and one's own capability and good conduct. One desirous of his own well-being should follow this up well in advance. [53–54]

Restraint of sense organs implies abstinence from indulgence in their objects. Good memory includes memory or concsiousness relating to morality of one's kith and kin as also other human beings. As it has been said, one can get rid of mental ailments by remembering the exact nature of the objects. Thus, restraint of sense organs and good memory go a long way in preventing mental diseases. One, who is conversant with local features, would avoid moving in a solitary house, forest and countries where there are calamities, etc. Similarly, one conversant with temporal features will follow all the prohibitions relating to the full moon day, etc. and also those relating to such odd times as are known for the attack of evil spirits. One who is aware of his own capabilities will avoid any contact with strong blaze, etc. Salient features of good conduct will be explained in the next chapter.

आप्तोपदेशप्रज्ञानं प्रतिपत्तिश्च कारणम् ।
विकाराणामनुत्पत्तावुत्पन्नानां च शान्तये ॥ ५५ ॥

Knowledge about the prescriptions of authoritative sages and assimilation of such instructions can only help in the prevention and treatment of diseases. [55]

Āptas or sages are those enlightened human beings who are free from attachment and prejudices—cf. *Sūtra* 11 : 18–19. Diseases can be prevented by avoiding the causative factors. Diseases already manifested can be cured by following prescribed regimen and diet. But this regimen includes a thorough knowledge of the authentic sages and those in practice.

Unsuitable persons for company :

पापवृत्तवचःसत्त्वाः सूचकाः कलहप्रियाः ।
मर्मोपहासिनो लुब्धाः परवृद्धिद्विषः शठाः ॥ ५६ ॥
परापवादरतयश्चपला रिपुसेविनः ।
निर्घृणास्त्यक्तधर्माणः परिवर्ज्या नराधमाः ॥ ५७ ॥

Such wretched human beigns, who are of sinful conduct, speech and mind, back biters, those who are quarrelsome by nature, those who indulge in sarcastic remarks about others, the greedy, those who envy the prosperity of others, the cruel, those

who indulge in defaming others, the fickle minded, those who serve the enemy, those devoid of compassion and those who do not follow the virtuous course of life are to be boycotted. [56–57]

Suitable persons for company :

बुद्धिविद्यावयःशीलधैर्यस्मृतिसमाधिभिः ।
वृद्धोपसेविनो वृद्धाः स्वभावज्ञा गतव्यथाः ॥ ५८ ॥
सुमुखाः सर्वभूतानां प्रशान्ताः शंसितव्रताः ।
सेव्याः सन्मार्गवक्तारः पुण्यश्रवणदर्शनाः ॥ ५९ ॥

Those who have attained maturity by virtue of wisdom, learning, age, conduct, patience, memory and meditation; those who are matured and learned ones; those who maintain the company of matured persons; those who are acquainted with the human nature; those who are devoid of all anxities; those who are well behaved with every body; those who are pacified; those who follow righteous course of action; those who advocate good conduct and those whose very name and sight are auspicious should be accompanied. [58–59]

आहाराचारचेष्टासु सुखार्थी प्रेत्य चेह च ।
परं प्रयत्नमातिष्ठेद्बुद्धिमान् हितसेवने ॥ ६० ॥

One desirous of well being in this world and the world beyond, should try his level best to follow the principles of health relating to diet, conduct and action. [60]

Rules for using curd :

न नक्तं दधि भुञ्जीत न चाप्यघृतशर्करम् ।
नामुद्गयूषं नाक्षौद्रं नोष्णं नामलकैर्विना ॥ ६१ ॥
ज्वरासृक्पित्तवीसर्पकुष्ठपाण्ड्वामयभ्रमान् ।
प्राप्नुयात्कामलां चोग्रां विधिं हित्वा दधिप्रियः ॥ ६२ ॥

One should not take curd at night; it should not be taken alone without ghee, sugar, green gram soup, honey or *āmalaka* (*Emblica officinalis Gaertn.*) and it should not be taken hot also. If one fond of curd does not follow these rules he is likely to suffer from diseases like fever, *raktapitta* (bleeding from different parts of the body), *visarpa* (erysipelas), *kuṣṭha* [obstinate skin diseases including leprosy, *pāṇḍu* (anemia), *bhrama* (giddiness) and *kāmalā* (jaundice). [61–62]

The word '*na*' signifying the negative sense and occuring before '*nakta*' or night as well as '*uṣṇa*' or hot is directly connected with the verb

"bhuñjīta"—by implication, hot curd is absolutely prohibited at night. The negative sense in the compounded words like *"aghṛta śarkara"* etc; is on the otherhand directly connected with the word *"na"*. That is to say, by force of two negatives, each of the other clauses has got a positive sense. Thus, one can take curd with ghee or sugar or greengram soup or honey or *āmalaka* (*Emblica officinalis* Gaertn.) powder. It is possible that all words conveying a negative sense in this verse are directly connected with the verb. If this interpretation is accepted, then curd mixed up with green gram soup but without ghee or sugar will become edible. Jatūkarṇa would rather be in agreement with this interpretation. He says that curd should not be taken at night nor it should be taken hot nor without ghee, honey, sugar, greengram soup and *āmalaka* (*Emblica Officinalis* Gaertn.) powder.

तत्र श्लोकाः—

वेगा वेगसमुत्थाश्च रोगास्तेषां च भेषजम् ।
येषां वेगा विधार्याश्च यदर्थं यद्धिताहितम् ॥ ६३ ॥
उचिते चाहिते वर्ज्ये सेव्ये चानुचिते क्रमः ।
यथाप्रकृति चाहारो मलायनगदौषधम् ॥ ६४ ॥
भविष्यतामनुत्पत्तौ रोगाणामौषधं च यत् ।
वर्ज्याः सेव्याश्च पुरुषा धीमताऽऽत्मसुखार्थिना ॥ ६५ ॥
विधिना दधि सेव्यं च येन यस्मात्तदत्रिजः ।
नवेगान्धारणेऽध्याये सर्वमेवावदन्मुनिः ॥ ६६ ॥

To sum up :

In this chapters on "Non-suppression of Natural urges", Lord Ātreya has explained, all about natural urges, diseases arising out of them, their cure, the urges that are to be suppressed, what is wholesome, what is unwholesome; the order relating to the adoption of healthy practices and discarding unhealthy ones, proper diet according to the natural conditions of the body, the diseases relating to the excretory orifices and their treatment, prevention of diseases, persons who should be accompanied and who should not be and rules regarding intake of curd. [63–66]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने
नवेगान्धारणीयो नाम सप्तमोऽध्यायः ॥ ७ ॥

Thus ends the seventh chapter on the "Non-suppression of Natural Urges" of the *Sūtra* section of Agniveśa's work as redacted by Caraka.

अष्टमोऽध्यायः

CHAPTER VIII

अथात इन्द्रियोपक्रमणीयमध्यायं व्याख्यास्यामः ॥ १ ॥
इति ह स्माह भगवानात्रेयः ॥ २ ॥

Now we shall expound the chapter on "the Description of Sense Organs". Thus said Lord Ātreya. [1–2]

In the chapters dealing with the preventive medicine, it has been stated that one should try his best to maintain moderation with regard to diet, conduct and regimen. Accordingly a few examples of normal diets, and regimens have been described in the preceding three chapters. But it still remains to describe about normal conduct. Moreover, instructions regarding the avoidance of excessive utilisation, non-utilisation and wrong utilisation of sense organs and mind remains to be given. The present chapter is aimed to these objectives. Before coming to the main topic of discussion, the sense organs itself are being described in the beginning of this chapter.

Pancha Panchaka : Sensory system.

इह खलु पञ्चेन्द्रियाणि, पञ्चेन्द्रियद्रव्याणि, पञ्चेन्द्रियाधिष्ठानानि, पञ्चेन्द्रियार्थाः, पञ्चेन्द्रियबुद्धयो भवन्ति, इत्युक्तमिन्द्रियाधिकारे ॥ ३ ॥

There are five sense faculties, five material constituents corresponding to the sense faculties, five sense organs, five sense objects and five sense perceptions. These have been explained in relation to sense faculties. [3]

This description, about five sense faculties and their accessories is relevant only in the present context. Thus, there is no contradiction with the forthcoming description of eleven sensory and motor organs which is analogous to other philosophical systems. The system of medicine, related as it is to all scriptures, takes into account even the mutually divergent views expressed in the various philosophical systems in so far as they are not opposed to the ayurvedic concepts. Thus, there is really speaking no contradiction, whatsoever.

In the present context, mind is not included under sense faculties. It is not because the author is opposed to admit it as one of the sense faculties, (in fact, the mind is mentioned as one of the sense faculties in *Sūtra* 26 : 43, on the analogy of the *Vaiśeṣika* system), because it possesses

many qualities in addition of those attributed to other sense faculties. Details about the sense faculties will be given by the author himself later.

Qualities of mind :

अतीन्द्रियं पुनर्मनः सत्त्वसंज्ञकं, 'चेतः' इत्याहुरेके, तदर्थात्मसंपदायत्तचेष्टं चेष्टाप्रत्ययभूतमिन्द्रियाणाम् ॥ ४ ॥

Mind, on the other hand, transcends all sense perception. It is known as *'sattva'*; some call it *'cetas'*. Its action is determined by its contact with its objects (like happiness, misery etc;) and the soul; this acts as a driving force for all the sense faculties. [4]

Mind transcends all the sense faculties which are responsible for the perception of external objects. Even though, mind is also to be regarded as a sense faculty in as much as it is responsible for experiencing happiness etc; still it is above the other sense faculties. Rather, mind acts as a controller of all the other sense faculties. So far as its transcendental qualities are concerned, they are even attributed to other sense faculties; but they are more so in relation to the mind which is much more subtle than the other sense faculties.

For the sake of convenience, the other synonyms of mind as *'sattva'* and *'cetas'* have been stated. The various functions of the mind are determined by its objects like happiness etc. The objcets motivate the mind by their proximity. This motivation further depends upon the existence of the sensient soul. It is the soul which is in fact responsible for the experience of happiness etc., and psychic behaviour. To sum up, it is only when the objects like happiness etc; present and the soul is active, the mind conceives its objects and motivates the sense faculties, and then the sense faculties are active in relation to their respective objects.

Mind is one not many :

स्वार्थेन्द्रियार्थसङ्कल्पव्यभिचरणाच्चानेकमेकस्मिन् पुरुषे सत्त्वं, रजस्तमःसत्त्वगुणयोगाच्च; न चानेकत्वं, नह्येकं ह्येककालमनेकेषु प्रवर्तते; तस्मान्नैककाला सर्वेन्द्रियप्रवृत्तिः ॥ ५ ॥

In the one and the same individual, the mind appears to be multiple in character due to variations relating to the experience of its objects, perception of the objects of the sense faculties, its disposition and also its contact with *rajas, tamas* and *sattva* qualities. But really speaking, there is no multiplicity of mind. It

is one and only one. So it does not motivate more than one sense faculty at a time; and that is why all the sense organs are not active simultaneously. [5]

The mind acts in various ways. Sometimes, it experiences happiness, sometimes unhappiness. It also motivates sense facultie llkes olfactory, gustatory, auditory, tactile and visual ones in relation to their objects in various ways. Its disposition is also multiple in character. Similarly it takes various forms due to its contact with *rajas, sattva* and *tamas* qualities. For example, if the mind is dominated by *rajas,* it has the feeling of anger, if by *tamas* of ignorance, fear etc; if by *sattva,* it imbibes truthfulness, cleanliness etc; All this supports the apparent multiplicity of the mind. But really speaking, mind is one and only one and it is atomic in size. As it has been said, oneness and atomicity—these are, the two qualities of mind—c. f. *Śarīra* 1 : 19. Had the mind been multiple in nature, one could have all perceptions like olfactory, visual, gustatory, auditory and tactile ones at a time even as different individuals possessing different minds have such perceptions at a time. But this does not happen. This proves that one individual possess only one mind.

One might argue that very often sense faculties—more than one—are seen to be active simultaneouly. How could this be explained ? The reply is that even in such cases where more than one sense faculties appear to be active at a time, it is just apparently so. In reality the various sense faculties are active in a consecutive order. This order is of course too subtle to observe. This is like the puncturing of one huudred lotus leaves placed one over the other where even though there is a consecutive order, it is not apparent due to passage of the needle with quick succession. The simultaneous perception of smell, vision, sound etc; of a *saṣkulī* type of a pastry can also be explained identically. For this reason also, mind cannot be treated as a gross element; if it would have been gross, it could have motivated all the five sense faculties. But this never happens. So the mind is atomic in size.

Quality determination of mind :

यद्गुणं चाभीक्ष्णं पुरुषमनुवर्तते सत्त्वं तत्सत्त्वमेवोपदिशन्ति मुनयो बाहुल्यानुशयात् ॥ ६ ॥

According to Ācaryās the mind of a person is qualified on the basis of the type of his repeated action; It is so because that quality must be predominating in him.

How it is that an individual is known as *sāttvika, rājasa* or *tāmasa*

in nature ? The mental condition of every individual is flexible; sometimes, it is *rājasa*, sometimes *sāttvika* and sometimes *tāmasa*. But inspite of the everchanging state of mind, there is one and only one quality which predominates an individual. This predominence is judged by the frequency of a given quality in an individual. So, if somebody frequently displays the quality of *sattva* (even though occasionally he might be displaying *rājasa* and *tāmasa* qualities), will be known as the man of *sāttvika* nature. That is to say, the quality of *sattva* would be the general rule for him, *rajas* and *tamas* would be treated as exceptions.

The role of mind in perception :

मनःपुरःसराणीन्द्रियाण्यर्थग्रहणसमर्थानि भवन्ति ॥ ७ ॥

The sense faculties are capable of perceiving their respective objects only when they are motivated by the mind. [7]

Five sense faculties :

तत्र चक्षुः श्रोत्रं घ्राणं रसनं स्पर्शनमिति पञ्चेन्द्रियाणि ॥ ८ ॥

The sense faculties are visual, auditory, olfactory, gustatory and tactile. [8]

The sense faculties are not to be taken in their gross sense. For example, although eyes assuch are two, the visual sense faculty is only one. So also about others.

Material constituents of sense organs :

पञ्चेन्द्रियद्रव्याणि—खं वायुर्ज्योतिरापो भूरिति ॥ ९ ॥

There are five material constituents of senses viz; *ākāśa*, *vāyu*, *agni*, *āp* and *pṛthvī*. [9]

The material constituent which is predominantly responsible for the creation of the respective sense faculties is known as *indriya dravyas*. Such *indriya dravyas* are five according to the number of sense faculties.

While describing sense faculties, the visual sense faculty has been stated first because of its importance. As it has been said in the *Śālākya tantra* (the text on the diseases of Eye, Ear, Nose and Throat), even if one is equipped with tactile, olfactory, gustatory faculties par excellence and is possessed of strength and lusture, he is no better than a wall, if he does not possess visual faculty.

While enumerating the material constituents, on the other hand, *ākāśa* has been stated first because *ākāśa* always comes first in the list of material constituents–c. f. *Śārīra* 1 : 27.

Five sense organs :

पञ्चेन्द्रियाधिष्ठानानि—अक्षिणी कर्णौ नासिके जिह्वा त्वक् चेति ॥ १० ॥

The five sense organs are eyes, ears, nostrils, tongue and skin. [10]

Even though, the eyes, ears, and nostrils are two and not one, still they are sense organs each pertaining to one sense faculty. So there are five sense organs corresponding to five sense faculties.

Five objects of sense faculties :

पञ्चेन्द्रियार्थाः—शब्दस्पर्शरूपरसगन्धाः ॥ ११ ॥

There are five objects of sense faculties viz; audition, touch, vision, taste and smell. [11]

Here touch includes the quantum etc., of the touch itself; of its material constituents and of such other materials which are associated with it. This is so with regard to vision, taste and smell as well.

Five sense perceptions :

पञ्चेन्द्रियबुद्धयः—चक्षुर्बुद्ध्यादिकाः; ताः पुनरिन्द्रियेन्द्रियार्थसत्त्वात्मसन्निकर्षजाः, क्षणिका, निश्चयात्मिकाश्च, इत्येतत् पञ्चपञ्चकम् ॥ १२ ॥

There are five kinds of perception viz; visual, tactile, auditory, gustatory and olfactory. These are again the products of the combination of sense faculties, their objects, the mind and the soul; they are momentary and determinative. This is all about the five pentads. [12]

Sense perceptions are caused by the distinctive factors like visual faculty. Of all the sense perceptions, visual perception, being of the widest distribution, occupies the first position.

How are the sense perceptions produced ? They are produced as a result of the combination of the sense faculties, their objects, the mind and the soul. This combination may be of two types viz., mere contact and inseparable concomittance. For example, in visual perception, the soul establishes its contact with the mind, the mind with the sense faculty and sense faculties in its turn with the objects. In the auditory perceptions, on the other hand, the auditory faculty and sound constitute a combination of inseparable concomittance.

These perceptions are momentary in the sense that they fade away soon; not that they exist only for a moment as has been propounded in the doctrine of momentariness by Buddhists.

Even though, sense perception fades away soon, they are determinate in relation to the size, shape etc., of the objects just as a momentary light of a lamp illuminates its surroundings.

Spiritual elements and their actions :

मनो मनोर्थो बुद्धिरात्मा चेत्यध्यात्मद्रव्यगुणसंग्रहः शुभाशुभप्रवृत्तिनिवृत्तिहेतुश्च; द्रव्याश्रितं च कर्म; यदुच्यते क्रियेति ॥ १३ ॥

The mind, the object of the mind, intellect and soul constitnte spiritual elements and qualities; they serve as factors for prompting an individual to indulge in and or refrain from virtuous and sinful acts. Performance of an action, that is therapeutic action, depends upon the material object. [13]

The object of the mind is thinking as will be explained later. In this context, the intellect means the mental perception as distinct from the other perceptions. There are two spiritual elements viz; the soul and the mind. The rest are spiritual qualities which include visual and other sense perceptions (experienced just on psychological level ?). These spiritual elements and qualities may be helpful or harmful to the soul according to their combination. If they are combined well, they will prompt the individual to perform virtuous acts and to refrain from sinful ones. The non-utilisation, excessive utilisation or misutilisation of spiritual elements may result in prompting an individual to perform sinful acts and refrain from virtuous acts. Metaphysically speaking, a good knowledge of these spiritual elements and qualities helps in eliminating the bondage relating to the cycle of birth and death and so causes salvation; otherwise, it may also strengthen the bondage and as such cause miseries.

In the present context, *'karman'* means the action of drugs. It does not ofcourse include therapies like *'pañcakarma'* nor virtuous nor sinful acts.

Correlation of Pentabhautika elements with five sense faculties :

तत्रानुमानगम्यानां पञ्चमहाभूतविकारसमुदायात्मकानामपि सतामिन्द्रियाणां तेजश्चक्षुषि, खं श्रोत्रे, घ्राणे क्षितिः, आपो रसने, स्पर्शनेऽनिलो विशेषेणोपपद्यते। तत्र यद्यदात्मकमिन्द्रियं विशेषात्तत्तदात्मकमेवार्थमनुगृह्णाति, तत्स्वभावाद्विभुत्वाच्च ॥ १४ ॥

The sense faculties are to be inferred (rather than directly perceived). They consist of all the five *mahābhūtas*. However, the visual, auditory, olfactory, gustatory, and tactile faculties

are specially dominated by *tejas, ākāśa. pṛthvī, āp* and *vāyu mahābhūtas* respectively. The sense faculties perceive only such of the objects as are dominated by the *mahābhūtas* specially constituting these respective faculties. This is so, because, the very nature of sense faculties is determined by the particular *mahābhūta* it is specially made of. Moreover the sense faculties are capable of perceiving only the objects having the same qualities. They are omnipresent. [14]

The sense faculties are to be inferred rather than directly perceived. The syllogism would be as follows :—

I. All actions are caused by an instrument;

II. Visual and other perceptions are also actions;

III. So visual perceptions are caused by instruments known as sense faculties.

All the sense faculties are made of all the five *mahābhūtas* which when grouped together and transformed into a definite form constitute the concomittant cause of the former. But inspite of the fact that all five *mahābhūtas* are present in all the sense faculties, each sense faculty is dominated by one *mahābhūta.* For example, the visual sense faculty is dominated by *tejas* and as such, it is known as *taijasa.* Such is the case with all the other sense faculties as well.

The sense faculties can perceive only such of the objects as have the same natural qualities. For example, visual sense faculty, dominated by *tejas* can perceive only an object which is also dominated by *tejas.*

To sum up, visual sense faculty is *taijasa* because, like a lamp, it illuminates only visual objects. So the gustatory faculty is *āpya,* as, like saliva, it perceives only a taste. Such is the case with all the other sense faculties.

Principle of Psychopathogenesis :

तदर्थातियोगायोगमिथ्यायोगात् समनस्कमिन्द्रियं विकृतिमापद्यमानं यथास्वं बुद्ध्युपघाताय संपद्यते; सामर्थ्ययोगात् पुनः प्रकृतिमापद्यमानं यथास्वं बुद्धिमाप्याययति ॥ १५ ॥

The sense faculties, together with the mind get vitiated by excessive utilisation, non-utilisation and wrong utilisation of the objects cencerned. This causes an impediment to the respective sense perceptions. If, again, due to correct utilisation, they come to normalcy, they bring about the respective sense perceptions properly. [15]

The sense faculties get vitiated due to the excessive utilisation, non-utilisation, wrong utilisation of their respective objects. The vitiated sense faculties, in their turn, also vitiate the mind. However, they come to normalcy if the objects are properly utilised and then the perception of various objects are properly regulated.

मनसस्तु चिन्त्यमर्थः । तत्र मनसो मनोबुद्धेश्च त एव समानातिहीनमिथ्यायोगाः प्रकृतिविकृतिहेतवो भवन्ति ॥ १६ ॥

Thinking constitute the object of the mind. So the proper utilisation or excessive utilisation, non utilisation and wrong utilisation of mind or mental faculty is responsible for normal or abnormal mental conditions. (That is to say, if mind or mental faculties are properly utilised, this is conducive to the maintenance of the normal mental conditions; if not, abnormal conditions prevail. [16]

The object of mind is one which mind conceives without reference to the sense faculties or even if sense faculties are involved, the mind conceives it quite independent of the sense faculties. Thinking includes even such concepts like happiness, misery etc;. The mind gets vitiated by non-Thinking, excessive thinking or even thinking of frightening nature. Thus, even the mental perception gets vitiated.

Principles of preventing "Psychic disturbances" :

तत्रेन्द्रियाणां समनस्कानामनुपतप्तानामनुपतापाय प्रकृतिभावे प्रयतितव्यमेभिर्हेतुभिः; तद्यथा—सात्म्येन्द्रियार्थसंयोगेन बुद्ध्या सम्यगवेक्ष्यावेक्ष्य कर्मणां सम्यक् प्रतिपादनेन, देशकालात्मगुणविपरीतोपासनेन चेति। तस्मादात्महितं चिकीर्षता सर्वेण सर्वं सर्वदा स्मृतिमास्थाय सद्वृत्तमनुष्ठेयम् ॥ १७ ॥

Normally, mind, including sense faculties remains undisturbed. In order that they are not disturbed in any way, one should make all efforts to maintain their normal condition. This can be achieved by the performance of duties after duly considering their pros and cons with the help of the intellect together with the sense faculties applied to their respective wholesome objects and by acting in contradistinction with the qualities of place, season and one's own constitution including temperament. So one, who is desirous of his own well being should always perform noble acts with proper care. [17]

The normal condition of the sense faculties and mind can be maintained by certain therapeutic devices. Due performance of acts includes

avoidance of harmful acts as well as performance of beneficial ones. Such efforts are conducive to the prevention of abnormal conditions of sense faculties and mind. If, on the other hand, the abnormal conditions have already been created, they can be cured by acting, in contradistinction with the place, time and one's own constitution including temperament. So the positive health can be maintained by due performance of acts as prescribed in scriptures. So the one desirous of his own well being should perform noble acts with proper care.

Practises Preventing Psychosomatic disturbances :

तद्ध्यनुतिष्ठन् युगपत् संपादयत्यर्थद्वयमारोग्यमिन्द्रियविजयं चेति; तत् सद्वृत्तमखिलेनोपदेक्ष्यामोऽग्निवेश ! तद्यथा—देवगोब्राह्मणगुरुवृद्धसिद्धाचार्यानर्चयेत्, अग्निमुपचरेत्, ओषधीः प्रशस्ता धारयेत्, द्वौ कालावुपस्पृशेत्, मलायनेष्वभीक्ष्णं पादयोश्च वैमल्यमादध्यात्, त्रिः पक्षस्य केशश्मश्रुलोमनखान् संहारयेत्, नित्यमनुपहतवासाः सुमनाः सुगन्धिः स्यात्, साधुवेशः, प्रसिद्धकेशः, मूर्धश्रोत्रघ्राणपादतैलनित्यः, धूमपः, पूर्वाभिभाषी, सुमुखः, दुर्गेष्वभ्युपपत्ता, होता, यष्टा, दाता, चतुष्पथानां नमस्कर्ता, बलीनामुपहर्ता, अतिथीनां पूजकः, पितृभ्यः पिण्डदः, काले हितमितमधुरार्थवादी, वश्यात्मा, धर्मात्मा, हेतावीर्ष्युः, फले नेर्ष्युः, निश्चिन्तः, निर्भीकः, ह्रीमान्, धीमान्, महोत्साहः, दक्षः, क्षमावान्, धार्मिकः, आस्तिकः, विनयबुद्धिविद्याभिजनवयोवृद्धसिद्धाचार्याणामुपासिता, छत्री दण्डी मौली सोपानत्को युगमात्रदृग्विचरेत्, मङ्गलाचारशीलः, कुचेलास्थिकण्टकामेध्यकेशतुषोत्करभस्मकपालस्नानबलिभूमीनां परिहर्ता, प्राक् श्रमाद् व्यायामवर्जी स्यात्, सर्वप्राणिषु बन्धुभूतः स्यात्, क्रुद्धानामनुनेता, भीतानामाश्वासयिता, दीनानामभ्युपपत्ता, सत्यसंधः, सामप्रधानः, परपरुषवचनसहिष्णुः, अमर्षघ्नः, प्रशमगुणदर्शी, रागद्वेषहेतूनां हन्ता च ॥ १८ ॥

So, one, who observes these principles simultaneously fulfils both the objectives viz; maintenance of positive health and control of sense faculties. I shall now describe all the noble acts, Oh ! Agniveśa.

One should pay respects to the Gods, cows, brahmins, preceptors, elderly people, those who have accomplished spiritual perfection and teachers; one should offer oblation to the fire, one should wear good herbs; one should perform *sandhyā* (a vedic ritual to be performed during dawn and dusk) twice a day; one should clean excretory passages and feet frequently; one should have a hair cut, shave and nail cut—thrice every fortnight; one should wear good apparel; be happy, apply scent, wear good

dress, comb the hair, always apply oil to the head, ears, nostrils and feet, smoke, take initiative in wishing, have a delightful face, protect people in affliction, offer oblation, perform religious ceremonies, donate, pay respect to cross roads, offer *balis* (a religious oblation), honour the guests, offer *piṇḍas* (a ball or lump of rice offered to the manes at obsequial ceremonies or *śrāddhas*) to departed ancestors, speak timely beneficial, measured sweet words, be self controlled and virtuous, envy in action but not in the results thereof, be careful and fearless, be bashful and wise, have enormous enthusiasm, be clever, forbearing, virtuous, having faith in God, devoted to teachers who have attained spiritual perfection and are advanced in modesy, intellect, learning, heredity and age; one should use an umbrella, a stick, a turban, shoes and see only six feet forward while walking; one should always acquit himself in an auspicious way and display good manners; one should avoid places with dirty apparel, bones, thorns, impure hair, chaff, garbase. ash, fragments of earthen vessels, and the places of bath and worship, stop exercise before exertion, be friendly to all creatures, reconcile the angry, console the frightened, be merciful to the poor, be truthful and be predominantly of compromising nature and tolerant towards unpalatable words uttered by others, be controller of intolerance, be of peaceful disposition and conquor the very roots of attachment and hatred. [18]

Shaving, haircut and nail cut are to be done thrice a fortnight. This is when the word *'pakṣa'* is interpreted as a fortnight. But according to Kṣārapāṇi, the word *'pakṣa'* may as well mean one month. In that case all this is to be done thrice a montn, that is a once in every ten days.

A noble person should envy or have competitive spirit in so far as actions leading to prosperity or acquisition of knowledge is concerned. But one should never envy others lot. That is to say, one should never wish others being deprived of prosperity, knowledge etc.

The fact, that one should be fearless, applies only to unavoidable causes of fear. If it is within one's capacity to overcome some fears, one should always be cautious so as to avoid facing the resultant situation.

The act of being friendly to all creatures is to be taken in an universal sense. Even though, a physician may not be permitted to treat

such of the patients as are charged with treason or are fallen otherwise, he should have inner sympathetic attitude towards them.

Practise regarding code of general ethics :

नानृतं ब्रूयात्, नान्यस्वमाददीत, नान्यस्त्रियमभिलषेन्नान्यश्रियं, न वैरं रोचयेत्, न कुर्यात् पापं, न पापेऽपि पापी स्यात्; नान्यदोषान् ब्रूयात्, नान्यरहस्यमागमयेन्, नाधार्मिकैर्न नरेन्द्रद्विष्टैः सहासीत नोन्मत्तैर्न पतितैर्न भ्रूणहन्तृभिर्न क्षुद्रैर्न दुष्टैः, न दुष्टयानान्यारोहेत, न जानुसमं कठिनमासनमध्यासीत, नानास्तीर्णमनुपहितमविशालमसमं वा शयनं प्रपद्येत, न गिरिविषममस्तकेष्वनुचरेत्, न द्रुममारोहेत्, न जलोग्रवेगमवगाहेत, न कूलच्छायामुपासीत, नाग्न्युत्पातमभितश्चरेत्, नोच्चैर्हसेत्, न शब्दवन्तं मारुतं मुञ्चेत्, नानावृतमुखो जृम्भां क्षवथुं हास्यं वा प्रवर्तयेत्, न नासिकां कुष्णीयात्, न दन्तान् विघट्टयेत्, न नखान् वादयेत्, नास्थीन्यभिहन्यात्, न भूमिं विलिखेत्, न छिन्द्यात्तृणं, न लोष्टं मृद्नीयात्, न विगुणमङ्गैश्चेष्टेत, ज्योतींष्यनिष्टममेध्यमशस्तं च नाभिवीक्षेत, न हुंकुर्याच्छवं, न चैत्यध्वजगुरुपूज्याशस्तच्छायामाक्रामेत्, न क्षपास्वमरसदनचैत्यचत्वरचतुष्पथोपवनश्मशानाघातनान्यासेवेत, नैकः शून्यगृहं न चाटवीमनुप्रविशेत्, न पापवृत्तान् स्त्रीमित्रभृत्यान् भजेत, नोत्तमैर्विरुध्येत, नावरानुपासीत, न जिह्मं रोचयेत्, नानार्यमाश्रयेत्, न भयमुत्पादयेत्, न साहसातिस्वप्नप्रजागरस्नानपानाशनान्यासेवेत, नोर्ध्वजानुश्चिरं तिष्ठेत्, न व्यालानुपसर्पेन्न दंष्ट्रिणो न विषाणिनः, पुरोवातातपावश्यायातिप्रवाताञ्जह्यात्, कलिं नारभेत, नासुनिभृतोऽग्निमुपासीत नोच्छिष्टः, नाधः कृत्वा प्रतापयेत्, नाविगतक्लमो नानाप्लुतवदनो न नग्न उपस्पृशेत्, न स्नानशाट्या स्पृशेदुत्तमाङ्गं, न केशाग्राण्यभिहन्यात्, नोपस्पृश्य ते एव वाससी बिभृयात्, नास्पृष्ट्वा रत्नाज्यपूज्यमङ्गलसुमनसोऽभिनिष्क्रामेत्, न पूज्यमङ्गलान्यपसव्यं गच्छेन्नेतराण्यनुदक्षिणम् ॥ १९ ॥

One should not tell a lie nor should take over others properties nor should long for others wives or property, should not indulge in hatred or sinful activities; one should never be vice even to the vicious; one should not disclose others defects; one should not disclose other's secrets; one should shun the company of the unvirtuous, traitors, lunatics, fallen persons, abortionists, mean and crooked persons.

One should not, ride dangerous conveyances, sit on a hard seat of knee height, sleep on a bed not well covered or without a pillow, small or uneven; one should not walk on the uneven slopes of the mountain, climb a tree, take bath in a river having turbulent flow; one should not trode on the shadow of

kins or those born of noble families; one should not move around place of fire, laugh loudly, release wind with sound; one should not indulge in yawning, sneezing or laughter without covering his mouth, itch the nostrils, grind the teeth. sound the nails, strike the bones, scrape the earth, cut the straw, grind the clod of mud, maintain improper position of different parts of the body; one should not see the planets or an undesirable, impure or condemned object, produce *'hum'* sound before a corpse; one should not trangress the shadow of a sacred tree, a flag, teacher, a respectable person or an undesirable person; during nights, one should not enter the premises of a temple, a sacred tree, public court yard, cross road, garden, cemetery and slaughter house; one should not similarly enter a solitary house or forest alone; one should not have relations with women, friends or servants of bad conduct; there should be no enmity with good men nor friendship with bad ones; one should have no choice for crooked acts; one should not indulge in ignoble or frightening acts nor one should take recourse to undue courage, sleeping, vigil, bath, drink or food in excess quantity; one should not sit for a long time with his knees up; one should not approach snakes or animals with dangerous teeth and horns; one should avoid easterly wind, sun, snow fall and storms; one should not provoke a quarrel; one should not come close to the fire without concentration of mind or without a wash after taking food; one should not heat his body by keeping fire below; one should not take bath unless he is free from exertion or without a gurgle or in a naked condition; one should not touch his head with the apparel worn at the time of bath or strike the tip of the hair. After taking bath one should not wear the same cloth worn before. One should not go out without touching gems, ghee, feet of respectable persons, auspicious objects and flowers; one should not pass through by keeping respectable persons or auspicious objects in left nor keeping others in right side. [19]

Telling a lie is prohibited only when this causes some harm to otherwise, if one can save the life of another living being by telling a lie, this cannot be treated as a sinful act. For example, it has been prescribed in the treatment of *rājayakṣmā* or tuberculosis—c. f. *Cikitsā*

8 : 150–154—that one should pursuade the patient to take even the meat of crow which is beneficial for his recovery. The only hindrance in this pursuation could be that the patient might not relish the very idea of taking the meat of a crow. The hindrance can be removed by telling a lie to the patient that the meat is of a partridge. Thus even though, this is a false statement, this is the only way by which the patient could be pursuaded to take the food prescribed and as such this cannot be regarded as a sinful act of the physician.

Generally speaking climbing a tree is prohibited. But this prohibition does not apply to prescription relating to the climbing of a tree for using *āmalakī* (*Emblica officinalis* Gaertn.) as an elixir and the like (vide—*Cikitsā* 1 : 3 : 11).

The scriptures say that if one does *"hum"* sound before a corpse, the *'soma'* element comes out of the body.

Certain prohibitions like exercising undue courage, taking curd at night appear to be just a repetition of what has been stated in another context in this work. But inspite of that, such repetitions need not be taken as scriptural blemish in as much as they go a long way towards strengthening the view point of the author. As has been said, repetition is not to be regarded as a repetition if it is done with due regard to the contextual propriety for strengthening the view point of the author, for expanding the merits and demerits of an object, for clarification of the meaning, for extolling the qualities of an object with a view to pursuade ing a doubtful mind towards it and for enhancing the understanding of the disciples.

Practise regarding taking diet :

नारत्नपाणिर्नास्नातो नोपहतवासा नाजपित्वा नाहुत्वा देवताभ्यो नानिरूप्य पितृभ्यो नादत्त्वा गुरुभ्यो नातिथिभ्यो नोपाश्रितेभ्यो नापुण्यगन्धो नामाली नाप्रक्षालितपाणिपादवदनो नाशुद्धमुखो नोदङ्मुखो न विमना नाभक्ताशिष्टाशुचिक्षुधितपरिचरो न पात्रीष्वमेध्यासु नादेशे नाकाले नाकीर्णे नादत्त्वाऽग्रमग्नये नाप्रोक्षितं प्रोक्षणोदकैर्न मन्त्रैरनभिमन्त्रितं न कुत्सयन्न कुत्सितं न प्रतिकूलोपहितमन्नमाददीत, न पर्युषितमन्यत्र मांसहरितकशुष्कशाकफलभक्ष्येभ्यः, नाशेषभुक् स्यादन्यत्र दधिमधुलवणसक्तुसर्पिर्भ्यः, न नक्तं दधि भुञ्जीत, न सक्तूनेकानश्नीयान्न निशि न भुक्त्वा न बहून्न द्विर्नोदकान्तरितान्, न छित्त्वा द्विजैर्भक्षयेत् ॥ २० ॥

One should not take food without wearing precious stones in hand or without taking bath or with torn apparel or without reciting *mantras* or without offering oblations to the Gods or without making offerings to the departed ancestors, teachers,

guests and dependants or without applying sacred scents or without garlands or without washing hands, feet and face or without cleaning the mouth or with face turned towards the north or with disturbed mind or surrounded by the insincere uncultured, dirty or hungry persons or in uncleaned dishes, or at improper place and time or in a place surrounded by many persons or without first offering the fire or without sprinking with sacred waters or without sanctifying it with sacred *mantras* or with contemptuous disposition towards food. One should not take food which is dirty or which has been served by the opponents.

Except in the case of meat, rhizomes, dry vegetables, fruits and sweets, one should not take staled food. Again, one should not consume the entire food except in the cases of curd, honey, salt and roasted grain flour and ghee. One should not take curd at night. One should not take roasted-grain-flour without mixing it up with ghee and sugar or in the night or after meals or in large quantity or twice daily or interrupted with water intake, nor one should eat by tearing with teeth. [20]

Regarding the prohibition of taking curd in the night, the scriptures say, "Misfortune which is responsible for qurrels and which usually dwell in *kovidāra* (*Bauhinia variegata* Linn.) tree, comes to stay in *kapittha* in the day and in the curd and roasted grain flour at night."

Practise regarding natural urges :

नानृजुः क्षुयान्नाद्यान्न शयीत, न वेगितोऽन्यकार्यः स्यात्, न वाय्वग्निसलिलसोमार्कद्विजगुरुप्रतिमुखं निष्ठीविका (वात) वर्चोमूत्राण्युत्सृजेत्, न पन्थानमवमूत्रयेन्न जनवति नान्नकाले, न जपहोमाध्ययनबलिमङ्गलक्रियासु श्लेष्मसिङ्घाणकं मुञ्चेत् ॥ २१ ॥

One should not sneeze or eat or sleep in prone position; one should not attend to any other work while under the pressure of natural urge; one should not let out sputum, excreta or urine in front of the wind, fire, water, the moon, the sun, the *brāhmaṇas* and the teachers nor one should make water on the roadside or in a public place or at the time of taking food, nor one should let out oral or nasal excreta during the course of recitation, religious rites, studies, religious offerings and auspicious acts. [21]

Practices regarding relation with ladies :

न स्त्रियमवजानीत, नातिविश्रम्भयेत्, न गुह्यमनुश्रावयेत्, नाधिकुर्यात् । न रजस्वलां नातुरां नामेध्यां नाशस्तां नानिष्टरूपाचारोपचारां नादक्षां नादक्षिणां नाकामां नान्यकामां नान्यस्त्रियं नान्ययोनिं नायोनौ न चैत्यचत्वरचतुष्पथोपवनश्मशानाघातनसलिलौषधिद्विजगुरुसुरालयेषु न सन्ध्योर्नातिथिषु नाशुचिर्नाजग्धभेषजो नाप्रणीतसङ्कल्पो नानुपस्थितप्रहर्षो नाभुक्तवान्नात्यशितो न विषमस्थो न मूत्रोच्चारपीडितो न श्रमव्यायामोपवासक्लमाभिहतो नारहसि व्यवायं गच्छेत् ॥२२॥

One should not insult women folk nor one should have too much reliance upon them; one should not confide secrets to them nor one should authorise them indiscriminately. One should not indulge in sexual intercourse with a woman during her menses or a woman who is suffering from a disease or is impure or is having infection, or a woman with an ugly appearance, or with bad conducts or manners, or with the one devoid of skill. One should not indulge in sexual intercourse with a woman who is not friendly or has not passionate desire or is passionately attached to somebody else or is married to somebody else or a woman of another caste. Sexual activity in any organ other than the genital organ is prohibited. Sexual activities are also prohibited under religious trees, in a public courtyard, on a cross-road, in a garden, at cemetery, at slaughter house, in water, in medical clinics or in the houses of *brāhmaṇas* or teachers or in temples. Such activities are again to be avoided during the dawn and dusk and on inauspicious days (that is, on full moon day, *pratipat,* etc.). Nor one should indulge in such activities while impure or without having taken aphrodisiacs or without intense desire or without erection or without having taken food or with excessive intake of food or in an uneven place or while under the pressure of the urge for micturition, after exertion, after physical exercise, in fasts, having exhaustion or in a place having no privacy. [22]

न सतो न गुरून् परिवदेत्, नाशुचिरभिचारकर्मचैत्यपूज्यपूजाध्ययनमभिनिर्वर्तयेत् ॥ २३ ॥

One should not speak ill of noble persons and teachers nor one should perform spells, worship of sacred trees and superiors, and studies while impure. [23]

Practices regarding study.

न विद्युत्स्वनार्तवीषु नाभ्युदितासु दिक्षु नाग्निसंप्लवे न भूमिकम्पे न महोत्सवे

नोल्कापाते न महाग्रहोपगमने न नष्टचन्द्रायां तिथौ न सन्ध्ययोर्नामुखाद्गुरोर्नावपतितं नातिमात्रं न तान्तं न विस्वरं नानवस्थितपदं नातिद्रुतं न विलम्बितं नातिक्लीबं नात्युच्चैर्नातिनीचैः स्वरैरध्ययनमभ्यस्येत् ॥ २४ ॥

One should not study if there is unseasonal lightning, nor while the quarters appear as if being burnt, during an outbreak of fire, nor during the earthquake, nor during important festivals, nor during the fall of meteors, nor during the solar or lunar eclipse, nor on a new moon date and nor during the dawn or dusk. One should not study without being initiated by a teacher. While studying, one should not recite words incomplete in sounds nor in high voice nor in coarse voice, nor without proper accents nor without proper morphological symmetry, neither too fast, nor slowly, nor with excessive delay, nor with too high nor too low pitch. [24]

General Principles :

नातिसमयं जह्यात्, न नियमं भिन्द्यात्, न नक्तं नादेशे चरेत्, न सन्ध्यास्वभ्यवहाराध्ययनस्त्रीस्वप्नसेवी स्यात्, न बालवृद्धलुब्धमूर्खक्लिष्टक्लीबैः सह सख्यं कुर्यात्, न मद्यद्यूतवेश्याप्रसङ्गरुचिः स्यात्, न गुह्यं विवृणुयात्, न कञ्चिदवजानीयात्, नाहंमानी स्यान्नादक्षो नादक्षिणो नासूयकः, न ब्राह्मणान् परिवदेत्, न गवां दण्डमुद्यच्छेत्, न वृद्धान्न गुरून्न गणान्न नृपान् वाऽधिक्षिपेत्, न चातिब्रूयात्, न बान्धवानुरक्तकृच्छ्रद्वितीयगुह्यज्ञान् बहिष्कुर्यात् ॥ २५ ॥

One should not deviate from generelly approved principles nor one should break any code of conduct; one should not walk during the night nor in an inappropriate place. One should not indulge in taking food, studies, sexual relation or sleep during the dawn or dusk. One should not make friends, with children, the old, the greedy, the fools, persons under affliction or the eunuchs. One should not have any inclination towards wine, gambling or prostitutes. One should not expose secret parts of the body. One should not insult anybody. One should not be conceited, undextrous, unfriendly nor one should back-bite. One should not insult the *brāhmaṇas* nor one should beat the cows. One should not use harsh words towards the old persons, teachers, persons grouped together or kings. One should not speak too much nor one should oust kins folk, persons attached, persons who had helped during the time of misery and those who know (personal or family) secrets. [25]

माधीरो नात्युच्छ्रितसत्त्वः स्यात्, नाभृतभृत्यः, नाविश्रब्धस्वजनः, नैकः सुखी, न दुःखशीलाचारोपचारः, न सर्वविश्रम्भी, न सर्वाभिशङ्की, न सर्वकालविचारी ॥

One should not be impatient or over-bold; one should not neglect the maintenance of servants; one should not have non-reliance on his own kins man; one should not enjoy alone; one should not have uncomfortable character, conduct, manners and diseases. One should neither rely on everybody nor suspect everybody. One should not be too meticulous at all times. [26]

Practices regarding self-control :

न कार्यकालमतिपातयेत्, नापरीक्षितमभिनिविशेत्, नेन्द्रियवशगः स्यात्, न चञ्चलं मनोऽनुभ्रामयेत्, न बुद्धीन्द्रियाणामतिभारमादध्यात्, न चातिदीर्घसूत्री स्यात्, न क्रोधहर्षावनुविदध्यात्, न शोकमनुवसेत्, न सिद्धावुत्सेकं यच्छेन्नासिद्धौ दैन्यं, प्रकृतिमभीक्ष्णं स्मरेत्, हेतुप्रभावनिश्चितः स्याद्धेत्वारम्भनित्यश्च, न कृत्यमित्याश्वसेत्, न वीर्यं जह्यात्, नापवादमनुस्मरेत् ॥ २७ ॥

One should not be in the habit of postponing things nor should one indulge in any activity without proper examination. One should not be a slave to senses nor one should let loose his fickle mind. One should not inflict too much burden over the intellect or the senses. One should avoid over-dilatory practices. One should not do things in a fit of anger or rejoicing. One should not be under continued grief. One should not be conceited over achievements nor be desparate in loss. One should always remember his own nature. One should have faith in the correlation of the cause and effect (that is, good and bad actions and their corresponding results) and should always act on it. One should not be complacent about his own action. One should not lose sprit nor one should remember his insults. [27]

Practices regarding fire worship :

नाशुचिरुत्तमाज्याक्षततिलकुशसर्षपैरग्निं जुहुयादात्मानमाशीर्भिराशासानः, अग्निर्मे नापगच्छेच्छरीराद्वायुर्मे प्राणानादधातु विष्णुर्मे बलमादधातु इन्द्रो मे वीर्यं शिवा मां प्रविशन्त्वाप आपोहिष्ठेत्यपः स्पृशेत्, द्विः परिमृज्योष्ठौ पादौ चाभ्युक्ष्य मूर्धनि खानि चोपस्पृशेदद्भिरात्मानं हृदयं शिरश्च ॥ २८ ॥

One desirous of his own well-being, should not offer oblations to the fire with cow ghee, intact rice grains, *tila (Sesamum*

indicum Linn.), *kuśa* grass (*Deomostachya bipianata* Staff.) and mustard seeds while himself in impure condition. One should touch water, reciting—*āpo hi ṣṭhā* (*Ṛgveda* X. 9. 1) with the following invocation :—

"Let not fire get away from my body";
"May the Wind-god bring about life";
"May Lord Viṣṇu give me strength";
"May Indra give me energy";
"May the benevolent waters enter (my body)".

After cleaning his lips and feet twice, one should touch with water all the orifices of the head (viz., two nasal, one buccal, two auditory and two occular orifices), his soul (mentally), heart (precardial region) and head. [28]

Practices regarding social relations :

ब्रह्मचर्यज्ञानदानमैत्रीकारुण्यहर्षोपेक्षाप्रशमपरश्च स्यादिति ॥ २९ ॥

One should assiduously follow the path of *brahmacarya*, knowledge, charity, friendship, compassion, happiness, detachment and peace. [29]

Friendship means a compassionate behaviour towards all creatures as in one's own self. Now the question arises whether this approach is acceptable to the science of medicine at all. There are quite a few prescriptions available in the science of medicine which apparently go against the principle of compassionate attitude towards living beings. For example, Caraka himself has prescribed the fresh meat of antelope, etc. that are young and healthy while prohibiting the intake of meat of such of the animals as are dead on their own or have been killed by poisonous arrows. Will this not amount to violence ? How can thus the universal compassionate attitude be maintained ?

It may, however, be stated that so far as the intake of meat is concerned, human beings are already instinctively inclined towards it. The purpose behind the relevant prescriptions of the science of medicine is not to encourage violence for non-vegetarian habits but to bring to light the usefulness or otherwise of various types of meat in relation to the cure of the diseases, the patient might be suffering from. Similarly, the fact that the science of medicine has prescribed a particular type of wine for the maintenance of positive health may not be taken as an inducement by the science of medicine for unrestricted drinking. So if the text describes the intake of meat in the chapter on the treatment of consumptions (*Cikitsā* 8) or has described the values of the meat of

lāva (common quail), *kapiñjala* (grey partridge) and *eṇa* (antelope) as the prescribed regimen for the autumn, this is only by way of describing their usefulness for the cure of diseases or the maintenance of positive health. By no means, this can be construed as an inducement for violence. Thus, the patients or the healthy ones who follow such prescriptions might regain or maintain their health thereby, but they will not be absolved of the sinful effect of having committed the violent act. For example, in one of the vedic charms, *śyena* (falcon) is required to be offered in sacrifice. So far as charms are concerned, human beings are instinctively inclined towards them. The purpose of the vedic prescription regarding the use of *śyena* (falcon) is one of the approved means to be adopted for it but this does not obliterate the sinful effects of the violence involved in killing the falcon.

To sum up : if one cannot survive without the intake of meat of an animal killed by an act of violence and so indulges in it, that violence cannot be treated as a sinful act. This is so because the Vedas have prescribed, "one must always protect himself by all means." Of course, when other means of survival are available and even then one follows the path of violence, just for improvement in his health that violence will certainly amount to a sinful behaviour,

In fact, the prescriptions of the science of medicine are intended for the cure of diseases or the maintenance of positive health (c. f. *Sūtra* 1:53) and they do not concern themselves much with a virtuous way of life. So, even, if certain amount of violence is acceptable to the science of medicine, the violence committed will not be without its sinful effects.

तत्र श्लोकाः—

पञ्चपञ्चकमुद्दिष्टं मनो हेतुचतुष्टयम् ।
इन्द्रियोपक्रमेऽध्याये सद्वृत्तमखिलेन च ॥ ३० ॥
स्वस्थवृत्तं यथोद्दिष्टं यः सम्यगनुतिष्ठति ।
स समाः शतमव्याधिरायुषा न वियुज्यते ॥ ३१ ॥
नृलोकमापूरयते यशसा साधुसंमतः ।
धर्मार्थावेति भूतानां बन्धुतामुपगच्छति ॥ ३२ ॥
परान् सुकृतिनो लोकान् पुण्यकर्मा प्रपद्यते ।
तस्माद्वृत्तमनुष्ठेयमिदं सर्वेण सर्वदा ॥ ३३ ॥

Summing up the contents :—

In this chapter on "the Description of Sense Organs", five pentads, mind, four etiological factors and good conduct in entirety have been described. One who assiduously follows

these prescriptions for the maintenace of positive health, devoid of all diseases, lives for hundred years and does not meet with an untimely death. He, praised by the good, earns fame all over the world, attains virtue and wealth and becomes a friend of all creatures. The one with virtuous acts attains (after death) the excellent abode of good souls. So, this code of conduct should always be followed by everybody. [30–33]

Even if one leads the virtuous path of life, one can be a victim of premature death or disease due to adversity. But the prescriptions of the science of medicine relate only to human efforts and as such the results of fate are beyond the former's jurisdiction. As it will be stated, "one who carefully avoids what is avoidable is free from debts of the noble preceptors" (*Sūtra* 28:43) that is, he is immuned to the outcome of sinful acts which are required to be avoided according to the prescribed code of conduct and he is indeed a wise person.

यच्चान्यदपि किंचित् स्यादनुक्तमिह पूजितम् ।
वृत्तं तदपि चात्रेयः सदैवाभ्यनुमन्यते ॥

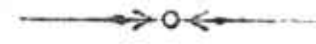
Even if something is not stated here but that is prescribed elsewhere as a virtuous act, that also is always acceptable to Lord Ātreya. [35]

The science of medicine is silent about many details of the code of conduct which have been prescribed by other *śāstras*, For example, it has been stated in the *Dharmaśāstras*, "One should not all of a sudden loosen his hair nor one should report about a cow grazing in the field of somebody else. Such course of conduct even though not mentioned in the science of medicine is acceptable to the author of the text. They are not stated here because they do not directly come under the purview of the science of medicine and they will be too lengthy to be included here.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने
इन्द्रियोपक्रमणीयो नामाष्टमोऽध्यायः ॥८॥
इति स्वस्थचतुष्को द्वितीयः ॥ २ ॥

Thus ends the eighth chapter on "The Description of Sense Organs" of the *Sūtra* section of Agniveśa's work as redacted by Caraka.

Here ends the second Quadrate on the Maintenance of Positive Health.



नवमोऽध्यायः

CHAPTER IX

अथातः खुड्डाकचतुष्पादमध्यायं व्याख्यास्यामः ॥ १ ॥
इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now expound "*Brief* Chapter on Quadruple of Therapeutics." Thus, said Lord Ātreya. [1–2]

In the preceding quadrate, regimen for persons possessing normal health have been described. In the present quadrate all the aspects of therapeutics meant both for the healthy persons as well as for those afflicted with diseases are being described. Among these, the four aspects dealing with the physician, drug, etc. occupy an important position which has been discussed in the present chapter. The description in this chapter is in brief as compared to the succeeding one. Hence "it is qualified as *khuḍḍāka*." The four aspects described in this chapter are as follows.

(i) Physician (ii) Medicament (iii) Attendant (iv) Patient.

(The normal suffix *cha* indicating the context of the chapter is elided—vide Aṣṭādhyāyī 5 : 2 : 60)

Quadruple of therapeutics :

भिषग्द्रव्याण्युपस्थाता रोगी पादचतुष्टयम् ।
गुणवत् कारणं ज्ञेयं विकारव्युपशान्तये ॥ ३ ॥

The four aspects of therapeutics are the physician, the medicament, the attendant and the patient. They are responsible for the cure of diseases, provided they have the requisite qualities. [3]

Among these factors, the physician occupies the most important place, so he has been enumerated first; then comes, in order of merit, the medicament. Third in the order is the attendant but for whom, the preparation and administration of medicines like *kalka* (paste), decoction, etc. cannot be properly done. Apparently, a patient, being the object of treatment should have been enumerated first. But as a matter of fact these four factors are enumerated here from the point of view of actions leading to the cure of diseases and in that the patient does not play such an important role. So the patient comes last in the order of importance in the present context.

Qualities of these four factors will subsequently be enumerated (*Sūtra* 9 : 6-9). These factors can succeed in the cure of diseases only when they are actively engaged in the fulfilment of the object. For example, when we say that Devadatta is a cook, we mean that he cooks food by throwing away the chaff and the husk, etc. Simply, the presence of the physician, etc. cannot serve the purpose, even though they might constitute factors for the cure of diseases. Diseases can be cured even without the help of physicians—cf. *Sūtra* 10. 5.

Definition of health and disease :

विकारो धातुवैषम्यं, साम्यं प्रकृतिरुच्यते।
सुखसंज्ञकमारोग्यं, विकारो दुःखमेव च ॥ ४ ॥

Any disturbance in the equilibrium of *dhātus* is known as disease and on the other hand the state of their equilibrium is health. Health and disease are also defined as pleasure and pain respectively. [4]

In philosophical systems like *Sāṃkhya*, disturbance of the equilibrium in nature gives rise to sixteen-fold *vikāras* (eleven *indriyas* and five *tanmātrās*, i.e. subtle elements). The primordial cause of creation, that is *prakṛti* is nothing but a state of equilibrium of the three *guṇas*, viz.; *sattva, rajas* and *tamas*. In the medical science, however, *vikāra* and *prakṛti* are to be taken in a different perspective. Here, *dhātus* take the place of *guṇas*. *Dhātus* consist of *vāta, pitta* and *kapha; rasa, rakta, māṁsa, medas, asthi, majjā* and *śukra;* and *upadhātus* like *rajas*, etc. Any deficiency or excess in the normal quantity of the *dhātus* causes *vikāra* or disease. Equilibrium of these *dhātus*, on the other hand, is *prakṛti*, that is health.

Absolute equilibrium of the *dhātus*, in fact, is not possible. For example, *kapha* invariably gets vitiated in the first part of the day and night, immediately after taking food and during childhood. In the similar other circumstances, *pitta* and *vāta* also invariably remain vitiated. To this extent, an absolute equilibrium of the *dhātus* is never possible. So *ārogya*, that is health, can be defined as happiness. *Happiness* again is a relative term to be construed depending upon the conditions varying from individual to individual. For, no worldly happiness can ever be called happiness in absolute terms. As the author will himself say, "All the worldly conditions are tinged with an element of misery"—cf. *Śārīra* 1 : 152 So, a slight disturbance in the equilibrium of *dhātus* as in the cases indicated adove, does not cause any distinct uneasiness in the body and as such it can be called a state of happiness or so. In other words, equilibrium of *dhātus* even includes such conditions where there is only a

slight deviation from normalcy. To sum up : health is a state of happiness or pleasure; *vikāra* or disease, on the other hand, is the cause of misery or pain. Misery itself is not the disease. If it were so, *jvara* (fever), etc. which are only the causative factors of misery would not be regarded as diseases—cf, *Suśruta* : *Sūtra* 24 : 4.

It may be noted in this connection that while absolute happiness is not possible, absolute misery is a possibility. This has been indicated by the use of the word *"saṁjñaka"* in relation to *sukha* and the emphatic *"eva"* in relation to *duḥkha* in the text above.

In fact, it is not the disturbance of the equilibrium of *dhātus* but the outcome thereof which constitute *vikāra,* that is disease. As the author will himself say, "There are multiple groups of *vikāras* in the body arising out of the disturbance in the equilibrium of one's own *dhātus (Sūtra* 19 : 6.*)* —cf. *Vimāna* I : 5 and *Suśruta : Sūtra* 1 : 240. Now the problem arises, if the *vikāra* comes out of the disturbance of the equilibrium of the *dhātus,* what happens to the disturbance of the equilibrium of *dhātus* itself after it has brought about the *vikāra ?* Can it be regarded as a condition of positive health ? No. Because positive health implies the possible maintenance of the equilibrium of the *dhātus* (*Sūtra* 1. 53)—Can it then be regarded as a disease ? No. Because it is regarded as a causative factor of a disease rather than a disease itself. If on the other hand, it is just a disturbance of the equilibrlum of *dhātus* and not a *vikāra* (disease), such a condition is not possible, because the moment there is any increase or decrease in *dhātus,* it is bound to produce a disease with symptoms-excessive or deficient, as the case may be. Then why can't we accept the disturbance of the equilibrium of *dhātus* itself as a *vikāra* or disease ? The one advantage of this interpretation would be that the primary meaning of the word *"dhātuvaiṣamya"* will remain intact. In that case, such of the texts as described disease, resulting out of the disturbance of the equilibrium of *dhātus* would be taken as intended for fever, etc., which have manifested themselves fully. And so, the disturbance of the equilibrium of *dhātus* as well as the effect thereof (fever, etc.)—both are included under *vikāras.* Moreover, when there is any deficiency in the *doṣas,* no *vikāra* (disease) whatsoever is produced; it is only a disturbance of the equilibrium where that particular *doṣa* is deficient–cf. *Sūtra* 17 : 62. So, if it is said that any disturbance in the equilibrium of *dhātus* brings about *vikāras* (diseases), even deficiency in *doṣas* would lead to diseases. But it is not so. Those who are determined to accept the effects of the disturbance of equilibrium of *doṣas* as *vikāra,* for them, unless a distinct *vikāra* is produced, an ordinary disturbance of the equilibrium of *dhātus* as it happens during the course of day, night, etc. is regarded as a normal condition, that is a stage of equilibrium of *dhātus.*

There are certain diseases (for example black-mole, etc.) which, even though are effects of the disturbance of the equilibrium of *dhātus* do not appear to be uncomfortable or painful. Even so, they are regarded as diseases because when known, they are painful, if not physically, mentally.

Definition af therapeutics :

चतुर्णां भिषगादीनां शस्तानां धातुवैकृते ।
प्रवृत्तिर्धातुसाम्यार्था चिकित्सेत्यभिधीयते ॥ ५ ॥

All the efforts of the four Physician, medicament, attendant and patient, possessing requisite qualities, for the revival of the equilibrium of *dhātus* in the event of their equilibrium being disturbed, is known as therapeutics. [5]

Effort of a physician includes his judgement about his duties and otherwise; that of the medicament includes therapeutic action when administered; an attendant's action includes preparation of medicaments and nursing; the effort of the patient lies in following the instructions of the physician and in giving the correct history of his disease.

Qualities of Physician :

श्रुते पर्यवदातत्वं बहुशो दृष्टकर्मता ।
दाक्ष्यं शौचमिति ज्ञेयं वैद्ये गुणचतुष्टयम् ॥ ६ ॥

Excellence in medical knowledge, an extensive practical experience, dexterity and purity—these are the four qualities of a physician. [6]

Excellence in knowledge can be had by attending on preceptors and studying scriptures. Purity in a physician helps the patient by dint of its spiritual force. Reputation as infallible in prescribing medicines is also one of the qualities of a physician which is included in the four qualities mentioned above.

Qualities of Medicaments :

बहुता तत्रयोग्यत्वमनेकविधकल्पना ।
संपच्चेति चतुष्कोऽयं द्रव्याणां गुण उच्यते ॥ ७ ॥

Abundance, suitability, multiple form and potency these are the four qualities of medicament. [7]

There are patients who are averse to the taking of the juice of a drug, some others in paste (kalka) form. Similarly, there are certain diseases where a medicament is required to bo administered in a particular form. For example, decoctions form a special therapy in the

treatment of fever. So it is necessary that the medicaments are amenable to preparations according to various pharmaceutical processes. Moreover, medicaments should be potent and free from infections and dampness.

Qualities of Medical Attendant :

उपचारज्ञता दाक्ष्यमनुरागश्च भर्तरि ।
शौचं चेति चतुष्कोऽयं गुणः परिचरे जने ॥ ८ ॥

Knowledge of nursing, dexterity, affection and purity—these are the four quaiities of an attendant. [8]

Qualities of Patient :

स्मृतिर्निर्देशकारित्वमभीरुत्वमथापि च ।
ज्ञापकत्वं च रोगाणामातुरस्य गुणाः स्मृताः ॥ ९ ॥

Good memory, obedience, fearlessness and uninhibited expression—these are the four qualities of a patient. [9]

Even though fearlessness and good memory are regarded as qualities of a patient (for fear, anxiety and such other mental stresses aggravate the disease), still sometimes terror and loss of memory are prescribed as poiitive treatment for patients, For example, one of the treatments prescribed for a patient suffering from insanity is that he should be got terrified actually by a snake, of course, with its teeth taken out as a measure of safety. Similarly in cases of fever where temperature persists due to the recollection of the time of the onset of fever, there it is necessary to take recourse to certain methods which can weaken his memory.—cf. *Cikitsā*. 3 : 323. But these are exceptions only.

Importance of physician :

कारणं षोडशगुणं सिद्धौ पादचतुष्टयम् ।
विज्ञाता शासिता योक्ता प्रधानं भिषगत्र तु ॥ १० ॥

Though quadruped of therapeutics in all, equipped with sixteen qualities are responsible for success in treatment yet the physician, by the virtue of his knowledge, administrative position and by prescribing capacity, occupies the most important position among them. [10]

Simile regarding the position of physician :

पक्तौ हि कारणं पक्तुर्यथा पात्रेन्धनानलाः ।
विजेतुर्विजये भूमिश्चमूः प्रहरणानि च ॥ ११ ॥

आतुराद्यास्तथा सिद्धौ पादाः कारणसंज्ञिताः ।
वैद्यस्यातश्चिकित्सायां प्रधानं कारणं भिषक् ॥ १२ ॥

As the vessel, fuel and fire are the helping factors for the cook in the process of cooking and for the victory, a conquerer needs favourable topographical position, army and weapons; similarly in the success of treatment the patient, attendant and medicament are helpers only to the physician. Thus the physician plays the most prominent role in the management. [11–12]

In the simile of cooking, the patient is likened to the vessel, the attendent to the fuel and the medicament to the fire, and in the victory the patient has been compared with land, the army with the attendant and the weapons with the medicine.

मृद्दण्डचक्रसूत्राद्याः कुम्भकाराद्दते यथा ।
नावहन्ति गुणं वैद्याद्दते पादत्रयं तथा ॥ १३ ॥

Again as the clod of earth, the wheel, the thread, etc. are of no use (in the making of a pitcher) without the help of the potter, so without the physician, other three factors, (viz., a patient, the attendant and the medicament) do not serve the purpose. [13]

गन्धर्वपुरवन्नाशं यद्विकाराः सुदारुणाः ।
यान्ति यच्चेतरे वृद्धिमाशूपायप्रतीक्षिणः ॥ १४ ॥
सति पादत्रये ज्ञाज्ञौ भिषजावत्र कारणम् ।

The remaining three factors being similar, the most difficult diseases, required to be treated may soon vanish or it may quickly aggravate like the city of *gandharvas*, depending upon the quality of the physician. [14]

Condemnatian of Quackery :

वरमात्मा हुतोऽज्ञेन न चिकित्सा प्रवर्तिता ॥ १५ ॥
पाणिचाराद्यथाऽचक्षुरज्ञानाद्भीतभीतवत् ।
नौर्मारुतवशेवाज्ञो भिषक् चरति कर्मसु ॥ १६ ॥

It is better to die than to be treated by a physician ignorant of the science of medicine. Because, like a blind person moving with the help of his hands or like a boat being driven by the wind, a quack physician applies the course of treatment with apprehension because of his ignorance. [15–16]

यदृच्छया समापन्नमुत्तार्य नियतायुषम् ।
भिषङ्मानी निहन्त्याशु शतान्यनियतायुषाम् ॥ १७ ॥

Such a quack physician may cure a few persons by chance, whose span of life is fixed (that is who are likely to get over the ailment automatically) but he is likely to kill in no time, hundreds of patients whose life span is not fixed (that is, who would have survived if treated properly). [17]

Definition of Prāṇābhisara :

तस्माच्छास्त्रेऽर्थविज्ञाने प्रवृत्तौ कर्मदर्शने ।
भिषक् चतुष्टये युक्तः प्राणाभिसर उच्यते ॥ १८ ॥

A physician duly engaged in the study of the science of medicine, in mastering their actual implications, in the right application of the therapy and having practical experience is known as the Saviour of life (*prāṇābhisara*). [18]

Qualities of Royal Physician :

हेतौ लिङ्गे प्रशमने रोगाणामपुनर्भवे ।
ज्ञानं चतुर्विधं यस्य स राजार्हो भिषक्तमः ॥ १९ ॥

One who possesses the fourfold knowledge regarding the cause, diagnosis, cure and prevention of diseases is fit to be appointed as a royal physician. [19]

शस्त्रं शास्त्राणि सलिलं गुणदोषप्रवृत्तये ।
पात्रापेक्षीण्यतः प्रज्ञां चिकित्सार्थं विशोधयेत् ॥ २० ॥

The merits and demerits of a weapon scriptures and water come to light depending upon one who holds them. So, a physician should always purify his intellect for the sake of giving proper treatment. [20]

विद्या वितर्को विज्ञानं स्मृतिस्तत्परता क्रिया ।
यस्यैते षड्गुणास्तस्य न साध्यमतिवर्तते ॥ २१ ॥
विद्या मतिः कर्मदृष्टिरभ्यासः सिद्धिराश्रयः ।
वैद्यशब्दाभिनिष्पत्तावलमेकैकमप्यतः ॥ २२ ॥
यस्य त्वेते गुणाः सर्वे सन्ति विद्यादयः शुभाः ।
स वैद्यशब्दं सद्भूतमर्हन् प्राणिसुखप्रदः ॥ २३ ॥

The physician, who possesses the six qualities, viz.; knowledge, critical approach, insight into other allied sciences, good memory,

promptness and perseverance, he can never miss the target, that is the cure of diseases. Any one of these, viz.; knowledge, intellect, practical experience, continued practice, success in treatment and dependence on an experinced preceptor is enough to justify the use of the word *'vaidya'* by a physician. The one who combines in him all these good qualities deserves to be called "an excellent physician" who can give comforts to all living beings. [21–23]

Repetition of the qualities of the physician in the text has one very useful purpose to serve. It is only the physician who is capable of bringing the other three factors, viz.; the patient, the attendant and the medicament to right usage. Even if, these three factors are deficient in certain qualities, he can, by virtue of his imagination, knowledge and concentration, render them useful. The three factors (even if otherwise useful) may turn out to be completely useless in the absence of a well qualified physician.

Simile regarding the relation of intellect and literature :

शास्त्रं ज्योतिः प्रकाशार्थं दर्शनं बुद्धिरात्मनः ।
ताभ्यां भिषक् सुयुक्ताभ्यां चिकित्सन्नापराध्यति ॥ २४ ॥
चिकित्सिते त्रयः पादा यस्माद्वैद्यव्यपाश्रयः ।
तस्मात् प्रयत्नमातिष्ठेद्भिषक् स्वगुणसंपदि ॥ २५ ॥

Knowledge of the science of medicine is likened to the light for the purpose of illumination; one's own mental faculty to the eye (for the purpose of seeing things). A physician endowed with both of them, that is scriptural knowledge and his own intelligence does not commit mistakes during the course of his treatment of a patient.

As the remaining three factors of treatment depend on the quality of the physician, a physician should always try to enrich his own qualities. [24–25]

Knowledge gained from the study of scriptures (*vaināyakī buddhi*) can be fully utilised only when a physician is endowed with good intelligence of his own.

Doctor Patient Relation :

मैत्री कारुण्यमार्तेषु शक्ये प्रीतिरुपेक्षणम् ।
प्रकृतिस्थेषु भूतेषु वैद्यवृत्तिश्चतुर्विधेति ॥ २६ ॥

Doctor should be sympathetic and kind to all patients, should be concerned with thosè who are likely to be cured and should feel detached with those who are towards death. These are the four disciplines for physician. [26]

तत्र श्लोकौ—

भिषग्जितं चतुष्पादं पादः पादश्चतुर्गुणः ।
भिषक् प्रधानं पादेभ्यो यस्माद्वैद्यस्तु यद्गुणः ॥ २७ ॥
ज्ञानानि बुद्धिर्ब्राह्मी च भिषजां या चतुर्विधा ।
सर्वमेतच्चतुष्पादे खुड्डाके संप्रकाशितमिति ॥ २८ ॥

To sum up :—

In this brief chapter on Quadruple of Therapeutics, all the four factors of therapeutics—each having four qualities, the importance and qualities of the physician, his knowledge and fourfold spiritual disposition in profession—all these are described [27–28]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने
खुड्डाकचतुष्पादो नाम नवमोऽध्यायः ॥ ९ ॥

Thus ends the ninth brief chapter on the Quadruple of Therapeutics of the *Sūtra* Section of Agniveśa's work as redacted by Caraka.

दशमोऽध्यायः

CHAPTER X

अथातो महाचतुष्पादमध्यायं व्याख्यास्यामः ॥ १ ॥

इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now expound a detailed chapter on the Quadruple of Therapeutics.

Thus, said Lord Ātreya.

The present chapter represents details relating to the four aspects of therapeutics described in the preceding chapter. So both from the point of view of its size and contents, this chapter is more important than the preceding chapter. This justifies the nomenclature of the chapter as "Mahācatuṣpāda."

चतुष्पादं षोडशकलं भेषजमिति भिषजो भाषन्ते, यदुक्तं पूर्वाध्याये षोडशगुणमिति, तद्भेषजं युक्तियुक्तमलमारोग्यायेति भगवान् पुनर्वसुरात्रेयः ॥ ३ ॥

According to physicians, therapeutics has four aspects withch are having sixteen qualities. The same have been stated in the preceding chapter, therapeutics with these sixteen qualities have the capacity to eliminate diseases. "So said Lord Punarvasu Ātreya. [3]

Query regarding the role of therapeutics in the alleviation of diseases :

नेति मैत्रेयः, किं कारणं ? दृश्यन्ते ह्यातुराः केचिदुपकरणवन्तश्च परिचारकसंपन्नाश्चात्मवन्तश्च कुशलैश्च भिषग्भिरनुष्ठिताः समुत्तिष्ठमानाः, तथायुक्ताश्चापरे म्रियमाणाः, तस्माद्भेषजमकिंचित्करं भवति, तद्यथा—श्वभ्रे सरसि च प्रसिक्तमल्पमुदकं, नद्यां वा स्यन्दमानायां पांसुधाने वा पांसुमुष्टिः प्रकीर्ण इति; तथाऽपरे दृश्यन्तेऽनुपकरणाश्चापरिचारकाश्चानात्मवन्तश्चाकुशलैश्च भिषग्भिरनुष्ठिताः समुत्तिष्ठमानाः, तथायुक्ता म्रियमाणाश्चापरे। यतश्च प्रतिकुर्वन् सिध्यति, प्रतिकुर्वन् म्रियते; अप्रतिकुर्वन् सिध्यति, अप्रतिकुर्वन् म्रियते; ततश्चिन्त्यते भेषजमभेषजेनाविशिष्टमिति ॥ ४ ॥

Maitreya contradicts and puts a query, what is the cause that some patients managed by proper medicaments, attendants, and well qualified physicians, who are also having selfcontrol soon recover from the diseases. On the other hand in spite of all these

some die. ? So therapeutics is of no value (in the eradication of diseases). This is just like a drop of water thrown into a ditch or pond or a handful of dust thrown in a flowing river or on a heap of dust. On the contrary, even without proper medicaments, attendants, good physicians; patients having no self-control recover from diseases, however others in similar situations also die. To sum up : It may be said that therapeutic measures or no therapeutic measures—the results are same. For one taking recourse to therapeutic measures may sometimes succeed in recovering from diseases and may sometimes die as well. Similar is the case with one who does not pay any heed to therapeutic measures. He at times succeeds in recovery from diseases or may sometimes die even. [4]

The gist of Maitreya's objection is that it ts *Karman,* that is the result of the past action, which is responsible for the maintenance of good health or otherwise Therapeutic measures adopted are useful only when *'Karman'* is favourable. Favourability of *Karman* may bring about the desired effect even without the prescribed therapeutic measures. In this connection, examples of throwing a drop of water in a ditch or pond; or throwing of a handful of dust in a flowing river or upon a heap of dust, have been cited which go to show ineffective therapeutic measures could be in the absence of a favourable *'Karman'*. The example of water is from the stand point of elimination or nourishing therapy and that of the dust from the angle of alleviation or reduction therapy. So, it is *'Karman'* and not the therapeutic measures which brings about the cure of diseases.

Reply regarding the role of therapeutics in the alleviation of diseases :

मैत्रेय ! मिथ्या चिन्त्यत इत्यात्रेयः; किं कारणं, ये ह्यातुराः षोडशगुणसमुदितेनानेन भेषजेनोपपद्यमाना म्रियन्त इत्युक्तं तदनुपपन्नं, न हि भेषजसाध्यानां व्याधीनां भेषजमकारणं भवति; ये पुनरातुराः केवलाद्भेषजादृते समुत्तिष्ठन्ते, न तेषां संपूर्णभेषजोपपादनाय समुत्थानविशेषो नास्ति; यथा हि पतितं पुरुषं समर्थमुत्थानायोत्थापयन् पुरुषो बलमस्योपादध्यात्, स क्षिप्रतरमपरिक्लिष्ट एवोत्तिष्ठेत्, तद्वत् संपूर्णभेषजोपलम्भादातुराः; ये चातुराः केवलाद्भेषजादपि म्रियन्ते, न च सर्व एव ते भेषजोपपन्नाः समुत्तिष्ठेरन्, नहि सर्वे व्याधयो भवन्त्युपायसाध्याः, न चोपायसाध्यानां व्याधीनामनुपायेन सिद्धिरस्ति, न चासाध्यानां व्याधीनां भेषजसमुदायोऽयमस्ति, न ह्यलं ज्ञानवान् भिषङ्मुमूर्षुमातुरमुत्थापयितुं; परीक्ष्यकारिणो हि कुशला भवन्ति, यथा हि योगज्ञोऽभ्यासनित्य इष्वासो धनुरादायेषुमस्यन्नातिविप्रकृष्टे महति काये नापराधवान् भवति, संपादयति चेष्टकार्यं, तथा

भिषक् स्वगुणसंपन्न उपकरणवान् वीक्ष्य कर्मारभमाणः साध्यरोगमनपराधः संपादयत्येवातुरमारोग्येण; तस्मान्न भेषजमभेषजेनाविशिष्टं भवति ॥ ५ ॥

To this Lord Ātreya remarks, Oh Maitreya ! the conclusion derived by you is not correct. Because, To say that the patients adopting the therapeutic measures having the sixteen qualities die is not borne out by facts; therapeutic measures can never be ineffective in curable diseases. Similarly even in such cases where patients are cured without proper medicines, etc. it should be understood that, had there been proper administration of therapeutic measures the process of cure would have been quicker and better; this can be likened to the lifting of a healthy person who has fallen; he can no doubt get up himself but if he is helped and lifted by another person, he would get up sooner without much difficulty. Such is the case with patients stated to have been cured without adequate therapeutic measures. Then there remains the case where patients die even by taking recourse to adequate therapeutic measures. It is not that all patients taking recourse to therapeutic measures are necessarily cured because all diseases are not curable. The diseases that are curable can be cured only by taking recourse to therapeutic measures. Those which are not curable will certainly not respond to the treatment; not even the ablest physician is capable of curing a moribund patient. Able physicians always proceed with their treatment after proper examination. As an archer having the knowledge and practice (of archery) throws arrows with the help of his bow and does not commit mistakes in hitting a massive body nearby and thus accomplishes his object, so a physician endowed with his own qualities and other accessories proceeding with the act (of treatment) after proper examination will certainly cure a curable patient without fail. So it is not correct to say that there is no difference between the application and non-application of therapeutic measures. [5]

In such cases where the patients are cured without taking recourse to adequate therapeutic measures, certainly *'Karman'* plays a very important role ;but even there, if proper therapeutic cares are taken, *'Karman'* and present action would have combined effect in quickening the process of recovery.

Diseases are of two kinds—curable and incurable. The incurable ones can never be cured howsoever proper therapeutic measures are taken. It is only the curable ones which can be cured by taking recourse to therapeutic measures. If such cares are not taken, patients will not survive for the want of proper invigorative action.

Similarly, *'Karman'* is of two types—strong and weak. The strong *Karman* is the one which is bound to produce its results at a fixed time and so such a *Karman* will not but be fatal during a particular period. The weak *'Karman'* on the other hand does have its effects without any relation to time and so it can be fatal only when proper regimen with regard to diets and medicaments are wanting and not otherwise—cf. *Vimāna* 3 : 35.

Again it is not correct to say that the present state of life in its entirety is predetermined by *'Karman'* whose action at a particular time is already fixed. It is true that scriptures have established the infallible nature of *'Kāla'* without which nothing happens but as a matter of fact even the *Kāla, Karman* or fate is nothing but a sort of testimony of what worldly activities in the form of performance of rituals or slayings of *brāhmaṇas* have already been performed. So it is only when something cannot be explained in terms of present worldly action, taking recourse to *'Karman'* or the results of past action is justified. So long as we can see fire, an established cause of burning, it will be useless to guess an invisible cause for the burn. So, such of the diseases which are known to have been caused by irregular habits and regimen, can be cured only by means of the fourfold therapeutic measures which are known as their correctives. Otherwise, such diseases are bound to continue uninterrupted—cf. *Vimāna* 3 : 33–34.

As to the incurable diseases a competent physician will never make an attempt to treat them. If he does so, this means he is not proficient in the science of medicine.

Examples regarding the principles of treatment establishing the role of therapeutics :

इदं च नः प्रत्यक्षं—यदनातुरेण भेषजेनातुरं चिकित्सामः, क्षाममक्षामेण, कृशं च दुर्बलमाप्याययामः, स्थूलं मेदस्विनमपतर्पयामः, शीतेनोष्णाभिभूतमुपचरामः, शीताभिभूतमुष्णेन, न्यूनान् धातून् पूरयामः, व्यतिरिक्तान् ह्रासयामः, व्याधीन् मूलविपर्ययेणोपचरन्तः सम्यक् प्रकृतौ स्थापयामः; तेषां नस्तथा कुर्वतामयं भेषज-समुदायः कान्ततमो भवति ॥ ६ ॥

And we see with our own eyes that we cure a patient by taking recourse to curative therapeutic measures—the depleted

with impletion. We give nourishment to those who are weak and emaciated. We administer reducing therapy to the one who is obese. We treat patients afflicted with heat by cooling measures and the one afflicted with cold by heating measures. We adopt proper measures to replenish the deficient *dhātus* (tissue elements, *doṣas* and *malas*) and deplenish those that are in excess. We thus bring back the physiological state by treating the diseases with aetiopathological antidotes. Thus the group of therapeutic measures gives us the best result in the management of diseases. [6]

Aetio-pathological antidotes are supposed to be specific in action. Apparently poisonous drugs may not look to be proper antidotes of poisoning but they may be real because of their specific action.

Importance of Prognostic considerations in the management :

भवन्ति चात्र—

साध्यासाध्यविभागज्ञो ज्ञानपूर्वं चिकित्सकः ।
काले चारभते कर्म यत्तत् साधयति ध्रुवम् ॥ ७ ॥
अर्थविद्यायशोहानिमुपक्रोशमसंग्रहम् ।
प्राप्नुयान्नियतं वैद्यो योऽसाध्यं समुपाचरेत् ॥ ८ ॥

A physician who can distinguish between curable and incurable diseases and initiates treatment in time with the full knowledge (about the various aspects of therapeutics) can certainly accomplish his object (of curing the disease). On the otherhand, a physician who undertakes the treatment of an incurable disease would undoubtedly subject himself to the loss of wealth, knowledge and fame and will also earn bad reputation and other royal sanctions or punishments. [7–8]

Classification of diseases according to prognosis :

सुखसाध्यं मतं साध्यं कृच्छ्रसाध्यमथापि च ।
द्विविधं चाप्यसाध्यं स्याद्याप्यं यच्चानुपक्रमम् ॥ ९ ॥
साध्यानां त्रिविधश्चाल्पमध्यमोत्कृष्टतां प्रति ।
विकल्पो, न त्वसाध्यानां नियतानां विकल्पना ॥ १० ॥

Curable diseases are of two types—one that can be cured easily and the other with some difficulty. Similarly incurable

diseases are of two types, viz., one which is palliable and the other which is absolutely irreversible.

Again the curable diseases have three alternants depending on the moderate and excellent devices required to cure them. This alternation is, however, not possible with regard to diseases which are absolutely incurable. [9–10]

Even the diseases that are curable require different types of treatment. Some of them can be cured by simple methods, some by moderate ones and the others by the best possible devices. This depends upon the degree of seriousness of the diseases concerned. So apart from the classification of curable diseases as easily curable and curable with some difficulty, another classification has been given from the stand point of treatment as such, viz., diseases that can be cured with only simple devices, those which can be treated with moderate devices and the others which can be cured only by taking recourse to the best possible therapeutic measures. This threefold classification is, however, not possible with regard to the diseases which are absolutely incurable.

Such diseases may, however, be classified according to their effects such as death, deformity, instantaneous death, death after a given period, etc. whatever the means adopted—mild, moderate or excellent, the net result is always incurability in all such cases.

The incurable diseases of palliable variety may of course have the above mentioned threefold classification depending upon their palliation by mild, moderate or excellent means.

Factors influencing the good prognosis :

हेतवः पूर्वरूपाणि रूपाण्यल्पानि यस्य च ।
न च तुल्यगुणो दूष्यो न दोषः प्रकृतिर्भवेत् ॥ ११ ॥
न च कालगुणस्तुल्यो न देशो दुरुपक्रमः ।
गतिरेका नवत्वं च रोगस्योपद्रवो न च ॥ १२ ॥
दोषश्चैकः समुत्पत्तौ देहः सर्वौषधक्षमः ।
चतुष्पादोपपत्तिश्च सुखसाध्यस्य लक्षणम् ॥ १३ ॥

The following are the factors that determine the nature of the diseases which are easily curable :

(1) Causes, premonitory symptoms, and other signs and symptoms are mild;

(2) the qualities of the *dhātus* involved are not in common with those of the *doṣas,*

(3) the *doṣas* constituting the *prakṛti* (physical and mental constitution) of the patient are also not similar;
(4) the season is not conducive to the growth of the disease;
(5) the geographical and bodily positions are not conducive to the growth of the disease;
(6) Location of the disease is confined to only one system;
(7) the start is recent;
(8) there are no complications;
(9) only one *doṣa* is involved in the pathogenesis of the disease;
(10) the body is amenable to all kinds of medicaments and;
(11) the fourfold therapeutic measures are available. [11–13]

Deśa, in the above passage includes both the geographical and bodily location of the disease concerned. For example, if a patient suffering from *vātaroga* is staying in the desert which also predominates in *vāta,* or the one suffering from *kapha* resides in marshy land predominant with *kapha,* it will be difficult to cure such patients. Similarly if the vitiation of *vāta* occurs in the colon, which is the site of *vāta* or if any disease occurs in vital organs, the treatment will be difficult.

Disease can be located in one or any of the three courses, viz., the *śākhā, marmāsthisandhi,* and *koṣṭha*-cf *Sūtra* 11 : 48. If the location of the disease is confined only to one of these three courses, it is easier to cure it.

In addition to what has been described in the text above, there are some other factors which indicate the easy curability of the disease. As it has been said, "when *jvara* (fever) and *prameha* (obstinate urinary disorders including diabetes) are in qualitative agreement with the seasonal *doṣas* and *dhātus* (tissue elements) respectively and when the *rakta gulma* (uterine tumour) becomes chronic, they are said to be easily curable."

Factors responsible for bad prognosis :

निमित्तपूर्वरूपाणां रूपाणां मध्यमे बले।
कालप्रकृतिदूष्याणां सामान्येऽन्यतमस्य च ॥ १४ ॥
गर्भिणी वृद्धबालानां नात्युपद्रवपीडितम्।
शस्त्रक्षाराग्निकृत्यानामनवं कृच्छ्रदेशजम् ॥ १५ ॥
विद्यादेकपथं रोगं नातिपूर्णचतुष्पदम्।
द्विपथं नातिकालं वा कृच्छ्रसाध्यं द्विदोषजम् ॥ १६ ॥

The following are the factors that determine the nature of the diseases which are difficult to be cured :

1. Causes, premonitory symptoms and other signs and symptoms are of a little serious nature;
2. the qualities of any one of the *Kāla* (season), *prakṛti* (physical including mental constitution) and *dhātus* (tissue elements) are favourable to the disease *(doṣas);*
3. the person suffering from the disease be a pregnant woman, old or child;
4. there are also moderate types, of complications;
5. the diseases in whose treatment, surgery, application of alkalies and, cauterization are involved;
6. the diseases that are not new;
7. the diseases occuring in vital parts and joints;
8. diseases involving only one system; but not fully supported by the four-fold therapeutic measures;
9. diseases extending to two systems but not very chronic; and
10. diseases that are caused by the vitiation of two *doṣas*. [14–16]

Factors determining the palliability of diseases :

शेषत्वादायुषो याप्यमसाध्यं पथ्यसेवया ।
लब्धाल्पसुखमल्पेन हेतुनाऽऽशुप्रवर्तकम् ॥ १७ ॥
गम्भीरं बहुधातुस्थं मर्मसन्धिसमाश्रितम् ।
नित्यानुशायिनं रोगं दीर्घकालमवस्थितम् ॥ १८ ॥
विद्याद्द्विदोषजं,

The palliable group of diseases are characterized as follows:–

1. As pre-ordained, the patient has survived for a certain period by following the wholesome regimen and as such has enjoyed a little relief; but even a slightest carelessness might instantaneously aggravate the condition;
2. the disease has affected deep seated *dhātus;*
3. the disease involves a number of *dhātus;*
4. it affects the vital organs and joints;
5. it affects the patient continuously for a long time; and

6. the disease is caused by the vitiation of the two *doṣas*. [17–18]

Factors determining the incurability of diseases :

तद्वत् प्रत्याख्येयं त्रिदोषजम् ।
क्रियापथमतिक्रान्तं सर्वमार्गानुसारिणम् ॥ १९ ॥
औत्सुक्यारतिसंमोहकरमिन्द्रियनाशनम् ।
दुर्बलस्य सुसंवृद्धं व्याधिं सारिष्टमेव च ॥ २० ॥

Likewise, the following factors would determine the absolute incurability of the disease :—

1. Diseases caused by the vitiation of all the three *doṣas;*
2. diseases that transcend all therapeutic devices;
3. diseases which involve all the (three) systems;
4. diseases causing excitement restlessness and unconsciousness;
5. diseases which affect the sense organs;
6. the affected patient is usually weak but the disease is sufficiently advanced; and
7. the diseases having bad prognostic signs [19–20]

Importance of thorough examination :

भिषजा प्राक् परीक्ष्यैवं विकाराणां स्वलक्षणम् ।
पश्चात्कर्मसमारम्भः कार्यः साध्येषु धीमता ॥ २१ ॥
साध्यासाध्यविभागज्ञो यः सम्यक्प्रतिपत्तिमान् ।
न स मैत्रेयतुल्यानां मिथ्याबुद्धिं प्रकल्पयेत् ॥ २२ ॥

A wise physician should examine the distinctive features of the diseases beforehand and then he should start his treatment (only) of the curable diseases. So a physician who can distinguish between curable and incurable diseases, he, with his right applications will not subscribe to the wrong notions prevailing among the pseudo-physicians like Maitreya, to say, he will certainly succeed in curing diseases. [21–22]

तत्र श्लोकौ—

इहौषधं पादगुणाः प्रभवो भेषजाश्रयः ।
आत्रेयमैत्रेयमती मतिद्वैविध्यनिश्चयः ॥ २३ ॥
चतुर्विधविकल्पाश्च व्याधयः स्वस्वलक्षणाः ।
उक्ता महाचतुष्पादे येष्वायत्तं भिषग्जितम् ॥ २४ ॥

Therapies, qualities of each of the four aspects of therapeutics, their effects, views (in this connection) of Atreya and Maitreya, two different views, the conclusion, four alternants of diseases, characteristics of each—all these are described in this "Detailed chapter on Therapeutics". Treatment of diseases depends upon these considerations. [23–24]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने
महाचतुष्पादो नाम दशमोऽध्यायः ॥ १० ॥

Thus ends the tenth "Detailed Chapter on Quadruple of Therapeutics" of *Sūtra* section of Agniveśa's work as redacted by Caraka.



एकादशोऽध्यायः

CHAPTER XI

अथातस्तिस्रैषणीयमध्यायं व्याख्यास्यामः ॥ १ ॥
इति ह स्माह भगवानात्रेयः ॥ २ ॥

Now we shall expound the chapter on the "Three Basic Desires of Life." Thus said Lord Ātreya. [1–2]

In the preceding chapter, the fourfold therapeutic aspects, the means for maintaining the positve health and for curing the diseases have been discussed. Now the question arises. What for, one should live if he has attained a good health. He should certainly take proper care of his life; earn wealth and should perform virtuous acts. These are the three basic desires which every human being possesses. This chapter dealing as it does with the three desires is designated as *Tisraiṣaṇīya* (*Tisra*+ *Eṣaṇā*+*cha*). (The word *"Tisraiṣaṇā"* is formed by joining *Tisra*+*Eṣaṇā* simply as an imitation from the original *Tisras*+*Eṣaṇā,* and being a form of imitation, the elision (*lopa*) of 'य' (<रु <स्) is treated as absolutely negative in character and not simply as a zero alternant of (रु). Even though, there are many other words that could convey the above sense, still, this word, being most suitable among them, has been adopted as the title of the chapter.

The three basic desires or Pursuits :

इह खलु पुरुषेणानुपहतसत्त्वबुद्धिपौरुषपराक्रमेण हितमिह चामुष्मिंश्च लोके समनुपश्यता तिस्र एषणाः पर्येष्टव्या भवन्ति । तद्यथा—प्राणैषणा, धनैषणा, परलोकैषणेति ॥ ३ ॥

A person of normal mental faculty, intelligence, strength and energy, desirous of his well-being pertaining to this world and the world beyond has to seek three basic desires, viz., desire to live, desire to earn and desire to perform virtuous acts. [3]

These three desires belong only to such persons as are after enjoyment of happiness in this world and the world beyond. The threefold classification of desires, therefore, does not apply to such persons to whom the salvation alone is the *summum bonum* of life nor even to such persons as have not gone above the animal instincts and so are incapable of having these three basic human desires.

Desire to satisfy passions is also there but it is in fact included under desire to live and desire to earn because satisfaction of passion cannot be achieved without wealth and life. Or it might be said that the desire to satisfy passion constitutes the natural instinct of mankind and as such it is too axiomatic to be discussed.

Desire for longevity :

आसां तु खल्वेषणानां प्राणैषणां तावत् पूर्वतरमापद्येत । कस्मात् ? प्राणपरित्यागे हि सर्वत्यागः । तस्यानुपालनं—स्वस्थस्य स्वस्थवृत्तानुवृत्तिः, आतुरस्य विकारप्रशमनेऽप्रमादः, तदुभयमेतदुक्तं वक्ष्यते च; तद्यथोक्तमनुवर्तमानः प्राणानुपालनाद्दीर्घमायुरवाप्नोतीति प्रथमैषणा व्याख्याता भवति ॥ ४ ॥

Out of all these desires, one should, give priority to the desire for longevity. Why ? Because, with the end of life there is end of everything. That can be achieved by observance of the rules meant for healthy persons and by non-negligence in the treatment of diseases if they occur. Both these have already been described and will be described further, in detail. Thus, following the prescribed course, one is able to preserve his life and can live long. Thus the first desire for longevity is explained. [4]

Desire for wealth :

अथ द्वितीयां धनैषणामापद्येत, प्राणेभ्यो ह्यनन्तरं धनमेव पर्येष्टव्यं भवति; न ह्यतः पापात् पापीयोऽस्ति यदनुपकरणस्य दीर्घमायुः, तस्मादुपकरणानि पर्येष्टुं यतेत । तत्रोपकरणोपायाननुव्याख्यास्यामः; तद्यथा—कृषिपाशुपाल्यवाणिज्यराजोपसेवादीनि, यानि चान्यान्यपि सतामविगर्हितानि कर्माणि वृत्तिपुष्टिकराणि विद्यात्तान्यारभेत कर्तुं; तथा कुर्वन् दीर्घजीवितं जीवत्यनवमतः पुरुषो भवति । इति द्वितीया धनैषणा व्याख्याता भवति ॥ ५ ॥

Thereafter comes the second desire for wealth. One must have a desire for wealth because there is nothing so miserable as a long life without wealth. So one must try to tap the various sources of wealth. The possible sources of wealth would be farming, cattle breeding, trade and commerce, government service, etc. One can adopt any other means of livelihood that is not despised by good men. Doing so one lives a long life, without suffering any loss of prestige. Thus the second basic desire for wealth is explained. [5]

Accumulation of wealth just for the sake of wealth is not desirable. The emphasis on wealth is as a means to provide maximum comforts to the life. A miserly attitude towards accumulation of wealth bereft of comforts in life cannot be said to be an ideal desire.

Desire for happiness in future life : Doubts regarding rebirth.

अथ तृतीयां परलोकैषणामापद्येत । संशयश्चात्र, कथं ? भविष्याम इतश्च्युता नवेति; कुतः पुनः संशय इति, उच्यते—सन्ति ह्येके प्रत्यक्षपराः परोक्षत्वात् पुनर्भवस्य नास्तिक्यमाश्रिताः, सन्ति चागमप्रत्ययादेव पुनर्भवमिच्छन्ति; श्रुतिभेदाच्च—

'मातरं पितरं चैके मन्यन्ते जन्मकारणम् ।
स्वभावं परनिर्माणं यदृच्छां चापरे जनाः ॥ इति ॥'
अतः संशयः—किं नु खल्वस्ति पुनर्भवो न वेति ॥ ६ ॥

Then comes the third desire to attain the happiness in future life. This desire is in fact shrouded with some doubts. There is doubt, whether one will have a life (rebirth) at all after his death. But why to doubt ? There are people who believe only in things which are perceptible and as such do not believe in rebirth because of its imperceptibility. On the other hand people believing in rebirth simply rely upon the evidence of scriptures. There are contradictory opnions also, 'parents', 'nature', 'impersonal soul' and 'free will' are considered as causes of birth by different schools. So the question remains whether there is rebirth after death. [6]

Desire to perform virtuous acts is related to the desire to attain happiness in the life after death. But does any life exist after death at all ? If we go by the method of direct perception, we cannot believe in any life after death as we do not have any direct perception of the life beyond death. There are, of course, people who relying solely opon scriptures believe in the theory of rebirth. But there are again others who do not believe in rebirth at all. If parents constitute the cause of life where is the occasion of having another birth after life ? Then again, if nature, that is to say the combination of various material objects is taken as the cause of creation (as the various non-intoxicating materials combine together to effect intoxication in liquor) even then there is no question of any rebirth. Similarly, even if an all-pervading soul rather than the personal soul is taken as the cause of creation, still the question of the impersonal soul being born again after death does not arise. So is the case with the doctrine of creation through free will. If a free will

is regarded as the cause of creation, the very law of causality falls to the ground. Even there, the question of the soul being born after death in accordance with the acts performed during the life time does not arise. Thus, before the basic desire to perform the virtuous act is explained, the question arises whether to accept the orthodox views favouring rebirth or the heterodox views denying the possibility of any rebirth.

Evidences against perception theory :

तत्र बुद्धिमान्नास्तिक्यबुद्धिं जह्याद्विचिकित्सां च। कस्मात्? प्रत्यक्षं ह्यल्पम्; अनल्पमप्रत्यक्षमस्ति, यदागमानुमानयुक्तिभिरुपलभ्यते; यैरेव तावदिन्द्रियैः प्रत्यक्षमुपलभ्यते, तान्येव सन्ति चाप्रत्यक्षाणि ॥ ७ ॥

A wiseman should however give up the heterodox view and related doubts. Why? Because the scope of perception is limitted. Unlimitted is the scope of things known through the other sources of knowledge, viz., scriptural testimony, inference and reasoning. Even the sense faculties through which one can perceive objects are themselves not the objects of direct perception. [7]

सतां च रूपाणामतिसन्निकर्षादतिविप्रकर्षादावरणात् करणदौर्बल्यान्मनोनवस्थानात् समानाभिहारादभिभवादतिसौक्ष्म्याच्च प्रत्यक्षानुपलब्धिः; तस्मादपरीक्षितमेतदुच्यते—प्रत्यक्षमेवास्ति, नान्यदस्तीति ॥ ८ ॥

Moreover, it is not correct to say that only things which can be directly perceived exist, and others do not. There are things, which though existent, cannot be directly perceived due to over proximity, over distance, obstruction, weakness of senses, diversion of mind, confusion with other similar objects, over shadowing and over minuteness. [8]

The non-perceptibility of an object does not necessarily prove its non-existence. There are objects, which though perceptible, are not actually perceived due to the existence of some other factors. The factors, as summed up above are over proximity, over distance, obstruction, weakness of senses, diversion of mind, confusion with other similar objects, over shadowing and over minuteness. For example, collyrium in the eyes is not perceptible due to its over proximity (with the eyes); a bird flying far away in the sky is not visible owing to over distance; a pitcher placed on the other side of the wall cannot be seen due to obstruction; a person with his eyes affected by jaundice cannot perceive whiteness of cloths, etc.; a person with his mind diverted towards the beautiful face of

his beloved is not mindful of the words being uttered by another person closeby. A bel fruit (*Aegle marmelos* Corr.) thrown amongst a heap of bel fruits cannot be easily deciphered as a separate entity due to its confusion with other similar objects; shooting of meteors in the broad day light is not visible due to overshadowing by the rays of the sun; warms, lice, etc. are not visible due to their over minuteness, even if placed just at a distance of one or two yards.

Evidences against parent theory of birth :

श्रुतयश्चैता न कारणं, युक्तिविरोधात् ।
आत्मा मातुः पितुर्वा यः सोऽपत्यं यदि संचरेत् ।
द्विविधं संचरेदात्मा सर्वो वाऽवयवेन वा ॥ ९ ॥
सर्वश्चेत् संचरेन्मातुः पितुर्वा मरणं भवेत् ।
निरन्तरं, नावयवः कश्चित्सूक्ष्मस्य चात्मनः ॥ १० ॥

Even the divergent views of scriptures cannot stand against the theory of transmigration as these are not based on proper reasoning. If the soul of mother and/ or father enters in her/ his progeny, it may be whole or a part of it. If it is transferred wholly, then certainly, the father and/ or the mother should die instantaneously. On the other hand, transformation of the subtle self in part is not possible. [9–10]

If the parents alone were the cause of birth, this could happen only in two ways. The parents could transform themselves into the progeny either wholly or partly. Whole transformation is not at all possible in any way. If it were so, the parents would die instantaneously after the transformation. Part transformation is also not possible because unlike the gross elements such as the earth, etc. which are divisible in parts, an individual self as other subtle (*sūkṣma*) elements like *ākāśa*, *kāla* (time) *manas* (mind), *buddhi* (intellect), etc. cannot be broken into parts; he/she is a whole entity in himself/herself. So it follows that, granting that the parents constitute the immediate cause of birth, there is some thing else coming from the world beyond which gives life to the progeny. That is what is known as *Ātman* which lives even after death or before birth.

Thus, the views of scriptures regarding the parents being the sole causative factors for progeny is not based on proper reasoning.

बुद्धिर्मनश्च निर्णीते यथैवात्मा तथैव ते ।
येषां चैषा मतिस्तेषां योनिर्नास्ति चतुर्विधा ॥ ११ ॥

On the same painciple neither the mind nor the intellect of parents can be regarded as the sole causative factor for

progeny. If the theory regarding the individual selves or mind or intellect of parents being the sole causative factor of progeny is accepted, the fourfold classification of species (*yonis*) will not be possible [11]

What has been stated about the individual selves of parents in the preceding verse holds good about the mind and intellect as well. In other words, if mind or intellect of parents alone were to transform themselves into the progeny, this can also happen in two ways, viz. whole transformation or part transformation. If we accept whole transformation of the mind or intellect, this will amount to instantaneous loss of mind or intellect to the parents immediately after transformation. Being subtle (*sūkṣma*) in nature, mind or intellect is incapable of transforming itself in parts.

In fact the theory regarding the parents being the sole causative factors of progeny has one great flaw in it. If this theory is accepted, it will not be possible to classify the species into four categories, viz., *jarāyuja* (mamalian), *aṇḍaja* (egg born), *Saṁsvedaja* (sweat born) and *udbhijja* (those born by breaking open the earth) because the sweat born insects and animals like earth-warm born just by breaking open the earth do not require any parents for birth. If parents were the sole causative factors of life, such insects or animals would have to be regarded as lifeless.

Evidences against natural theory of birth :

विद्यात् स्वाभाविकं षण्णां धातूनां यत् स्वलक्षणम् ।
संयोगे च वियोगे च तेषां कर्मैव कारणम् ॥ १२ ॥

The six *dhātus*, that is the five basic elements and *Ātman* possess specific qualities. (Thus, the five elements are incapable of imbibing consciousness of their own even if combined together. Consciousness is the distinctive feature of *Ātman* alone.) Their combination and separation are conditioned by the past action of Ātman. [12]

As indicated in para six above, the naturalists are of the view that the five elements when combined automatically bring about consciousness. This view, however, is not acceptable. The qualities each of the five elements as well as *Ātman* are specified, viz., hardness, etc. for *pṛthvī*, liquidity, etc. for *ap*, heat, etc. for *tejas*, oblique movement, etc. for *vāyu* non-interruption, etc. for *ākāśa* and consciousness, etc. for *Ātman*. Thus it will be seen that none of the five elements can have consciousness without being joined with *Ātman*. If consciousness cannot be brought

about in a single element on its own, it can neither be brought about in the elements combined together because if combination could bring about conscious elements, then there will be many conscious elements in the body depending upon the different ages like childhood, etc. Thus, one would have to admit the existence of many cognigent individuals in a body which would render any cognigence impossible.

So, there is no way out but to accept consciousness in the five element as a direct result of their combination with *Ātman*. But, even there, the combination of the five elements with the *Ātman* at the time of conception and their separation at the time of death are conditioned only by the past action and nothing else. So it is the past action which is responsible for the combination or separation of the elements, with the *Ātman*. This is possible only when the theory of transmigration is accepted.

Views regarding soul in the creation of universe :

अनादेश्चेतनाधातोर्नेष्यते परनिर्मितिः ।
पर आत्मा स चेद्धेतुरिष्टोऽस्तु परनिर्मितिः ॥ १३ ॥

Ātman, the sustainer of consciousness is without any beginning. So (being eternal) it cannot be created by anything else. If creation by something else refers to the creation of the body by the absolute *Ātman,* this would be an acceptable view. [13]

The view regarding the creation by something else may be construed in two ways. Either the body devoid of *Ātman* be created by something else or *Ātman* itself be created by something else. The latter one is, however, not tenable because *Ātman* being eternal in nature cannot be caused or created by anything else. If however, the body is meant to be caused or created by something else, this would be an acceptable theory because the body is created by the absolute *Ātman* endowed with *dharma* and *adharma* (virtuous and sinful acts). This view does not go against the theory of transmigration.

Ātman is of two types—absolute and empirical. If it is admitted that the body is created by the absolute *Ātman,* it would be essential to accept the association of the absolute *Ātman* with the empirical *Ātman* to explain the consciousness in the body because consciousness cannot be brought about without the help of the empirical *Ātman* which alone is the causative factor for consciousness. Thus, the body created without the empirical *Ātman* would be just like a pitcher having no consciousness at all. It is not that the absolute *Ātman* creates the empirical *Ātman.*

Being eternal, the empirical *Ātman* is not required to be caused by anything else. What the absolute *Ātman* does is that it brings about consciousness in the body with the help of the empirical *Ātman* which is eternal and which is connected with the previous life cycles. It is the past action of the empirical *Ātman* which is responsible for divergences in creation like rich, poor, etc.

One might argue that when the empirical *Ātman* himself is responsible for bringing about consciousness in the body and for divergences in creation depending on his past virtuous and sinful acts, where is the necessity of admitting another absolute *Ātman* ? Then there is no harm in accepting the absolute *Ātman* also as the cause of creation, irrespective of the fact that the empirical *Ātman* is also eternal and is connected with the previous life cycle and is endowed with the quality of performing virtuous or sinful acts which play a very important role in creating the world full of divergence.

Views against the theory of accidental creation of universe :

न परीक्षा न परीक्ष्यं न कर्ता कारणं न च ।
न देवा नर्षयः सिद्धाः कर्म कर्मफलं न च ॥ १४ ॥
नास्तिकस्यास्ति नैवात्मा यदृच्छोपहतात्मनः ।
पातकेभ्यः परं चैतत् पातकं नास्तिकग्रहः ॥ १५ ॥

Nihilism constitutes the worst of the sinful. For a nihilist, everything happens accidentally. So for him there is no existence of the soul and he does not believe in examination or in a thing to be examined; for him there is no efficient or material cause of a thing, and in his view there is no existence of gods, sages and *siddhas* (those who have attained perfection,) and there is nothing like action or the result thereof for him. [14–15]

One who believes in nothing else but in the accidental creation cannot admit any source of knowledge. So what ever he speaks should not be acceptable to anybody because his statements will not be based on any reasoning. For him there is nothing to examine, because for everything required to be examined, the various sources of knowledge have got to be accepted. So when there is no examiner, how can anything be examined ? Thus, a nihilist, by accepting the doctrine of accidence and rejecting all other views on creation, subjects himfelf to a very great sin. In fact, there is no sinner worse than a nihilist.

तस्मान्मतिं विमुच्यैताममार्गप्रसृतां बुधः ।
सतां बुद्धिप्रदीपेन पश्येत्सर्वं यथातथम् ॥ १६ ॥

So a wise person should get rid of the despisable way of thinking of a nihilist and should see things properly with the lamp of wisdom offered by good men. [16]

The four means for getting correct knowledge : Pramāṇas.

द्विविधमेव खलु सर्वं सच्चासच्च; तस्य चतुर्विधा परीक्षा—आप्तोपदेशः, प्रत्यक्षम्, अनुमानं, युक्तिश्चेति ॥ १७ ॥

Everything can be divided into two categories true and untrue. These can be examined by taking recourse to one of the following four methods, viz. *scriptural testimony* (words of sages), *perception* (direct observation), *inference* and *reasoning*. [17]

Definition of Authority :

आप्तास्तावत्—

रजस्तमोभ्यां निर्मुक्तास्तपोज्ञानबलेन ये ।
येषां त्रिकालममलं ज्ञानमव्याहतं सदा ॥ १८ ॥
आप्ताः शिष्टा विबुद्धास्ते तेषां वाक्यमसंशयम् ।
सत्यं वक्ष्यन्ति ते कस्मादसत्यं नीरजस्तमाः ॥ १९ ॥

Sages—

Those enlightened and refined persons who are absolutely free from the predominance of *rajas* and *tamas* by virtue of the power of penance and knowledge and who are always in possession of an uninterrupted knowledge pertaining to past, present and future are known as authorities *(āptas)*. They are also known as gentlemen (Śiṣṭa) and enlightened persons. Their words are true beyond any doubt. How could such persons, relatively free from *rajas* (and *tamas* ?) may tell a lie ? [18–19]

Elimination of defects arising from the predominance of *rajas* and *tamas* is known as *Āpati*. Those in possession of *āpati* are known as *āptas*. One who directs the whole world as to the performance of virtuous acts and abstinence from sinful ones is known as *"śiṣṭa"*. One who has well-understood what is to be understood is known as *"vibuddha."* Thus, *āpta, śiṣṭa* and *vibudha*—the three epithets imply the eminence of sages. The words of such eminent sages are always true beyond all doubts because how could such enlightened sages, absolutely free from the influence of *rajas* tell a lie ? (The fact that one is free from *rajas* is in itself a proof of the elimination of the defects arising out of *tamas* as well,

because one who is free from *rajas* can never have *tamas* at all c.f. *Vimāna* 6 : 9. Better reading of the fourth '*Pāda* in verse 19 is perhaps **'नीरजस्तमसो मृषा'**.

One tells a lie either because of the defective knowledge or even if sound knowledge is there, due to attachment or hatred. So none of these three factors, viz., defective knowledge, attachment and hatred is present in the one who is absolutely free from *rajas* and *tamas* and whose intelligence is spotless due to predominance of the qualities of *sattva*.

The above definition (of sages) is applicable only to such sages as have attained spiritual perfection just by nature, for example—*Brahmā*. The respectability of such sages can of course be earned even by wordly persons provided they have attained perfect knowledge of the subjects concerned and are free from attachment or hatred pertaining to these subjects.

As scriptures represent the words of such enlightened sages, the words themselves are regarded as the source of knowledge. If the intellect rather than the words is accepted as the source of knowledge, then we might say that the very intellect, shaped in accordance with the instructions of these sages is the valid source of knowledge.

Definition of Perception or observation :

आत्मेन्द्रियमनोर्थानां सन्निकर्षात् प्रवर्तते ।
व्यक्ता तदात्वे या बुद्धिः प्रत्यक्षं सा निरुच्यते ॥ २० ॥

A mental faculty instantaneously manifested (in a particular form) as a result of the proximity of the soul, sense faculties, mind and the objects is known as *pratyakṣa* (perception or direct observation). [20]

The following are the different types of proximity :

(a) *Saṁyoga* (conjuction)
(b) *Samavāya* (Inseparable concomitance)
(c) *Saṃyukta samavāya* (conjunct concomitance).
(d) *Saṃyukta samaveta samavāya* (conjuct–concomitant-inseparable concomitance).
(e) *Samaveta samavāya* (Concomitant inseparable concomitance).
(f) *Viśeṣaṇaviśeṣabhāva* (noun-adjective combination).

Thus, instantaneous manifestation of mental faculty as a result of one of these proximities is *pratyakṣa* (perception). If the manifestation is not instantaneous, the resultant mental faculty may not lead to perception because inference which arises out of the perception and memory in which the proximity of the soul, sense faculty, mind and objects is

obtained by imagination (inference) do not come under the category of perception.

The proximity of all the four, viz., *Ātman* etc., is merely stated to explain all the causative factors of perception. The perception is in fact only a result of the proximity of the sense faculty and the objects. So the fourfold proximity is not to be included in the definition of perception that is why the feeling of happiness, etc. is also included in perception. Of course its proximity to *Ātman* cannot be questioned. But proximity to *Ātman* is in common with all kinds of confirmation. So this is not relevant to the definition of perception as such. That is to say, proximity to *Ātman* does not constitute the distinctive feature of perception as a source of knowledge.

Even though the mental faculty in the present concept is the result of perception rather than perception itself, it is treated as *pratyakṣa* or perception because of the availability of such a usage. As a matter of fact, the sense faculty, etc. which are responsible for shaping the mental faculty (in a particular way as a result of the four-fold proximity), are to be regarded as the sources of perception, i.e. *pratyakṣa*.

Definition of Inference :

प्रत्यक्षपूर्वं त्रिविधं त्रिकालं चानुमीयते ।
वह्निर्निगूढो धूमेन मैथुनं गर्भदर्शनात् ॥ २१ ॥
एवं व्यवस्यन्त्यतीतं बीजात् फलमनागतम् ।
दृष्ट्वा बीजात् फलं जातमिहैव सदृशं बुधाः ॥ २२ ॥

Inference is preceded by perception. It is of three types. It is related to the present, past as well as the future. For example, fire is inferred from the smoke and sexual inter-course from pregnancy. These two belong to the inference of the present and the past respectively. Similarly one can infer the forthcoming fruition of a tree from the seed on the basis of the frequent observation about the production of fruits from seeds through direct perception. [21–22]

Inference is always preceded by perception. This is of three types, viz., (i) the inference of the cause from the effect, e.g. sexual intercourse from pregnancy; (ii) inference of the effect from the cause, e.g. production of the fruit from the seed together with its accessories; and (iii) inference in general, e.g. fire from the smoke.

This inference is not confined to the present only; it is related to past, present as well as the future. So the source of knowledge which

helps in determining an imperceptible object on the basis of past observations about the invariable association of the two (viz., the thing inferred and the means by which it is inferred) is 'Inference'.

As regards the inference of fruition of a tree from the seed, this inference may not always be valid inasmuch as the seed in itself may not bring about the desired effect. But this is also true that the seed when joined with other accessories like irrigation, etc. is bound to result in the fruition of the tree in due course.

Example of reasoning :

जलकर्षणबीजर्तुसंयोगात् सस्यसंभवः ।
युक्तिः षड्धातुसंयोगाद्गर्भाणां संभवस्तथा ॥ २३ ॥
मथ्यमन्थन(क)मन्थानसंयोगादग्निसंभवः ।
युक्तियुक्ता चतुष्पादसंपद्व्याधिनिबर्हणी ॥ २४ ॥

Reasoning is the other source of knowledge. The following are its exampies :—Growth of crops from the combination of irrigation, ploughed land, seed and seasons; formation of embryo from the combination of six *dhātus* (five *mahābhūtas* and *Ātman*): Production of fire from the combination of the lower-fire-drill, uper-fire-drill and the act of drilling; cure of diseases by fourfold efficient therapeutic measures. [23–24]

Reasoning as a separate source of knowledge is uncommon in other scriptures. So examples are first being cited in order to acquaint the readers with its implications.

The sacrificial fire is produced out of the churning of the two sacred woods—one of which is placed below as a sucket and the other above like a cylinder. One of the examples of reasoning cited above refers to the production of fire from the churning of the two pieces of wood (*araṇis*).

Definition of reasoning :

बुद्धिः पश्यति या भावान् बहुकारणयोगजान् ।
युक्तिस्त्रिकाला सा ज्ञेया त्रिवर्गः साध्यते यया ॥ २५ ॥

The intellect which perceives things as outcomes of combination of multiple causative factors, valid for the past, present and future, is known as *yukti* (reasoning). This helps in the fulfilment of the three objects of human life, i.e., virtue *(dharma),* wealth *(artha)* and desire *(kāma).* [25]

The source of knowledge known as *Yukti* helps in determining an event or effect in relation to the various causative factors responsible therefor. It helps in formulating a rule to the effect that, give a group of causes, such and such effect or event is bound to occur. Strictly speaking *yukti* (reasoning) is not regarded as a source of knowledge but being a valuable means to the source of knowledge and also because of its utilitarian value in the world, it has been treated as a source of knowledge in the present context,

(In the *Vimāna* 4 : 5, only three sources of knowledge i.e. perception, inference and scriptural testimony are mentioned. There is no mention of *yukti* (reasoning) as a source of knowledge there. In the *Rogabhiṣag-jitīya* chapter (*Vimāna* 8 : 83), four sources of knowledge including analogy are mentioned.

The scope of *yukti* is unlimited as it holds good for all time–past, present and future. That is to say the findings of *yukti,* i.e. reasoning about the causes and their outcomes are universal in nature. It is *yukti* which helps in the fulfilment of the three basic objects of human life. (The acceptance of *yukti* as separate source of knowledge is however very rare).

It has been suggested that *yukti* (reasoning) as a source of knowledge relates to the knowledge of the future production of crops as a result of the combination of several present factors like irrigation, ploughing, seeds and seasons. But the correlation of the future incident with the present factors is as good as inference. Moreover, knowledge of the future effect from out of the present causative factors cannot be had concurrently. *Yukti* or reasoning on the other hand relates to the universal causal relationship existing between the several causative factors and their effects not specifically related to the past, present or future.

Śāntarakṣita, the author of *Tattvasaṁgraha* has first of all advanced arguments in favour of accepting "reasoning" as a source of knowledge. "If something is bound to happen in the presence of a particular factor and does not happen in its absence, then this shows that the relationship exists between the two that is the cause and the effect. Being definitive in character, this sort of reasoning cannot be included under perception, nor can it be treated as an inference because there are no illustrations to cite. Even if there are, they are involved in endless regression. So Caraka has accepted *Yukti* as a separate source of knowledge. "But as a matter of fact this view does not find favour with Śāntarakṣita himself. For establishing such causal relationship as referred to above nothing else except inference is required. That is to say, one can infer

the causal relationship between the two objects from the occurrence of the one from the other and not otherwise. It is not correct to say that no apt illustrations are available. There is in fact no dearth of illustrations to establish that things regularly happening only after a given group of factors are to be treated as latters' effects, e.g., pitchers as effects of the various factors like potter, etc., or sounds effects of the various factors including points of articulation like palate, etc. So the views of Śāntarakṣita as elaborated by Kamalaśīla go against accepting *"Yukti"* as a separate source of knowledge.

एषा परीक्षा नास्त्यन्या यया सर्वं परीक्ष्यते ।
परीक्ष्यं सदसच्चैवं तया चास्ति पुनर्भवः ॥ २६ ॥

This is how all things–existent or non-existent can be examined and not otherwise. Such an examination establishes the theory of rebirth. [26]

Scriptural testimony in favour of rebirth :

तत्राप्तागमस्तावद्वेदः, यश्चान्योऽपि कश्चिद्वेदार्थादविपरीतः परीक्षकैः प्रणीतः शिष्टानुमतो लोकानुग्रहप्रवृत्तः शास्त्रवादः, स चाऽऽप्तागमः; आप्तागमादुपलभ्यते–दानतपोयज्ञसत्याहिंसाब्रह्मचर्याण्यभ्युदयनिःश्रेयसकराणीति ॥ २७ ॥

Scripturalt estimony is based on the Vedas or other scriptural material in agreement with the Vedas which is enunciated by the experts, approved by gentlemen and initiated with a view to bringing about happiness to the mankind. The scriptural testimony, as a source of knowledge, is derived from the words of authorities. It has been stated that donation, penance, sacred rituals, truthfulness, non-violence and *brahmacarya* are supposed to provide heaven and to help in liberation. (This establishes the theory of continuation of soul after death and thus of rebirth). [27]

In the above passage, scriptural testimony as a source of knowledge is being taken into account in order to establish the theory of rebirth. Scriptural testimony is primarily based on the Vedas inasmuch as they are above all doubts and suspicions. Secondarily, such scriptures as are quite in conformity with the Vedic prescriptions constitute scriptural testimony. These are Āyurveda (science of life), *Smṛti* and others. We know from these scriptures that such sacred acts as donation, penance, performance of rituals, truthfulness, non-violence and *brahmacarya* bring about happiness in this world and world beyond as well as salva-

tion. Evidently, happiness in the world beyond and salvation refer to the relationship of the living soul with the things after death and this unquestionably establishes the theory of rebirth.

न चानतिवृत्तसत्त्वदोषाणामदोषैरनुपुनर्भवो धर्मद्वारेषूपदिश्यते ॥ २८ ॥

Ancient sages, devoid of all human weaknesses, have clearly stated in the religious scriptures that those who have not been able to conquer their mental defects (*rajas* and *tamas*) are not eligible for salvation. (This shows that such persons are liable to be reborn). [28]

धर्मद्वारावहितैश्च व्यपगतभयरागद्वेषलोभमोहमानैर्ब्रह्मपरैराप्तैः कर्मविद्भिरनुपहतसत्त्वबुद्धिप्रचारैः पूर्वैः पूर्वतरैर्महर्षिभिर्दिव्यचक्षुभिर्दृष्ट्वोपदिष्टः पुनर्भव इति व्यवस्येदेवम् ॥ २९ ॥

The theory of rebirth has been enunciated after careful observation by ancient sages endowed with divine faculty. These sages were devoted to the path of virtue; they were devoid of fear, attachment, hatred, greed, confusion and vanity; they were in tune with the Almighty; they were reliable par excellence and were conversant with the principles of *'Karman'* or action; their mental and intellectual faculties were never tarnished. So one should not doubt this theory. [29]

Observations in favour of rebirth :

प्रत्यक्षमपि चोपलभ्यते—माता-पित्रोर्विसदृशान्यपत्यानि, तुल्यसंभवानां वर्णस्वराकृतिसत्त्वबुद्धिभाग्यविशेषाः, प्रवरावरकुलजन्म, दास्यैश्वर्यं, सुखासुखमायुः, आयुषो वैषम्यम्, इह कृतस्यावाप्तिः, अशिक्षितानां च रुदितस्तनपानहासत्रासादीनां प्रवृत्तिः, लक्षणोत्पत्तिः, कर्मसादृश्ये फलविशेषः, मेधा क्वचित् क्वचित् कर्मण्यमेधा, जातिस्मरणम्—इहागमनमितश्च्युतानामिति, समदर्शने प्रियाप्रियत्वम् ॥३०॥

Even the observation establishes the theory of rebirth. For example : birth of children dissimilar to their parents; parentage and other factors being the same, difference in complexion, voice, shape, mind, intellect and fate; birth in high and low family; slavery and sovereignty; happy and miserable life; difference in the span of life; enjoyment of results without the corresponding action in this life; manifestation of actions like crying, suckling breast, laughing fear, etc., even without training (found in new born) appearance of marks in the body indicating good

or bad fortunes; action being the same, difference in its results, intuitive interest in certain types of work in some persons and not in others; preservation of memory in some persons of previous life; appearance of persons being the same, their amicability or otherwise. [30]

Even though direct perception as such does not prove the theory of rebirth, still it does provide enough material for inferring the existence of life before birth and beyond death. The following are some of the glaring examples :

The offspring should normally resemble their parents. But it is not always so. Some offsprings are ugly while others are charming. Similarly parentage and other factors being the same, some offsprings are of fair complexion, some are black, some endowed with sweet voice, some with the hoarse one; some are subjected to slavery while some others enjoy sovereign powers. Some are born in high family and some in low one. Similarly some lives are happy and some are unhappy. There is no uniformity even in the span of life. Even in the absence of corresponding actions, the results are enjoyed in this life. Where could the newly born baby learn the art of weeping, breast suckling, fear, laughing, etc. from ? Still he weeps, suckles the breast of the mother, laughs and fears some thing. This shows the continuity of these instincts from his previous lives. Besides, every living being eventually develops certain bodily marks–auspicious or inauspicious. This is also not possible without the effect of actions performed in the previous life. Howsoever devoted and sincere a person might be towards his duties, he is not necessarily rewarded while others with no merits at all enjoy worldly rewards. Some persons have intuitive proficiency in certain arts like painting, archery, etc. while others do not have. Some persons clearly remember how they were reborn after their previous life. In some cases, it has also been seen that persons even after breathing their last, regain life; this is because the attendants of the God of death mistake the name of some one for that of somebody else and when immediately after death they realise the mistake, they return life to the person, mistaken. Persons having the same appearance are sometimes of amiable nature, sometimes otherwise.

Inferences in favour of rebirth :

अत एवानुमीयते—यत्—स्वकृतमपरिहार्यमविनाशि पौर्वदेहिकं दैवसंज्ञकमानुबन्धिकं कर्म, तस्यैतत् फलम्; इतश्चान्यद्भविष्यतीति; फलाद्बीजमनुमीयते, फलं च बीजात् ॥ ३१ ॥

Inference is applied as follows—the action performed in the previous life which is unavoidable, eternal and having continuity is known as fate. Its results are enjoyable in this life. Action performed in this life will bring about its results in its future life. The seed is from the fruit and the fruit from the seed. [31]

Reasoning in favour of rebirth :

युक्तिश्चैषा—षड्धातुसमुदयाद्गर्भजन्म, कर्तृकरणसंयोगात् क्रिया; कृतस्य कर्मणः फलं नाकृतस्य, नाङ्कुरोत्पत्तिरबीजात्; कर्मसदृशं फलं, नान्यस्माद्बीजादन्यस्योत्पत्तिः; इति युक्तिः ॥ ३२ ॥

Reasoning also supports this view. The embryo is formed out of the combination of the six *dhātus*. Actions are manifested by the combination of the agent *(kartṛ)* and the instrument *(karaṇa)*; the results come out of the action performed. There can be no germination without a seed. The result is always corresponding to the action. A seed cannot bring out heterogenous products. This is reasoning. [32]

Reasoning also corroborates the theory of rebirth as follows :

(i) The embryo is formed out of the combination of six *dhātus*. But how can the embryo gain consciousness without being related to the soul ? The soul at the embryonic stage is nothing but the one continuing from his previous birth.

(ii) The action like the performance of sacrifice, etc., cannot be performed without the combination of an agent and an instrument. As regards instrument, we see it with naked eyes in the form of ghee, fire and other accessories of the sacrifice. But there must be an agent to use these instruments and that agent can be none else than the soul.

(iii) Unless something was done in the previous life, how could the results in the form of slavery and sovereignty could be enjoyed in this life ? There can be no germination without the seed.

(iv) Results always correspond to action. Thus, results like offspring and wealth attained in this life can be explained only by taking recourse to corresponding virtuous acts performed in the previous life. For, there can be no germination of a heterogenous product like barley from the seed of rice.

Conclusion regarding the theory of rebirth :

एवं प्रमाणैश्चतुर्भिरुपदिष्टे पुनर्भवे धर्मद्वारेष्ववधीयेत; तद्यथा—गुरुशुश्रूषाया-

मध्ययने व्रतचर्यायां दारक्रियायामपत्योत्पादने भृत्यभरणेऽतिथिपूजायां दानेऽनभिध्यायां तपस्यनसूयायां देहवाङ्मानसे कर्मण्यक्लिष्टे देहेन्द्रियमनोर्थबुद्ध्यात्मपरीक्षायां मनःसमाधाविति; यानि चान्यान्यप्येवंविधानि कर्माणि सतामविगर्हितानि स्वर्ग्याणि वृत्तिपुष्टिकराणि विद्यात्तान्यारभेत कर्तुः तथा कुर्वन्निह चैव यशो लभते प्रेत्य च स्वर्गम्। इति तृतीया परलोकैषणा व्याख्याता भवति ॥ ३३ ॥

So all the four means of knowledge establish the theory of rebirth. One should, therefore, have faith in religious scriptures; one should attend to the services of the teacher, studies, performance of religious acts, marriage, production of children, maintenance of servants, respect to guests, donations, abstinence from selfish motives, penance, avoidance of backbiting, good physical, verbal and mental acts, introspection with regard to body, sense faculties, mind objects (of senses), intellect and self, and meditation, and other similar acts recommended by virtuous persons which are conducive for doing good in the life, and after death are known as the accepted means of livelihood. A person, attending to these acts, earns fame in this world and attains heaven after death. Thus the third basic desire relating to the life beyond is explained. [33]

In the above passage, the virtuous acts leading to happiness in this life and life beyond are enumerated. One of such acts is the introspection regarding the body, sense faculty, mind, objects (of senses), intellect and self. This introspection helps in determining eternal nature of all except the soul and as such brings about the much needed spiritual sense of detachment from worldly enjoyments. It is only when the mind is detached from its objects it can concentrate itself on the soul. It is this detached concentration which is known as meditation.

Seven Triads :

अथ खलु त्रय उपस्तम्भाः, त्रिविधं बलं; त्रीण्यायतनानि, त्रयो रोगाः, त्रयो रोगमार्गाः, त्रिविधा भिषजः, त्रिविधमौषधमिति ॥ ३४ ॥

There are three factors supporting life, three-fold strength, three types of causes, three types of diseases, three systems for (the manifestation of) the disease, three types of physicians and three types of therapeutics. [34]

Three supports of life :

त्रय उपस्तम्भा इति—आहारः; स्वप्नो, ब्रह्मचर्यमिति; एभिस्त्रिभिर्युक्तियुक्तै-

रुपस्तब्धमुपस्तंम्भैः शरीरं बलवर्णोपचयोपचितमनुवर्तते यावदायुःसंस्कारात् संस्कारमहितमनुपसेवमानस्य, य इहैवोपदेक्ष्यते ॥ ३५ ॥

The three supports of life are intake of food, sleep and observance of *brahmacarya.* Being supported by these three well regulated factors of life, the body is endowed with strength, complexion and growth, and continues uptill the full span of life, provided a person does not indulge in such regimen as are detrimental to health which will be described in this chapter itself (para–37). [35]

These supports are designated as *upastambhas* which literally mean sub-posts. A house is mainly supported by posts but there are certain sub-posts which add to the supporting strength of such posts. Similarly, body is mainly supported by the acts performed in the previous life which determine the present life span. But such acts are further supported by regimen like intake of food, sleep and *brahmacarya.* So they are known as *upastambhas,* i.e. secondary supports of life. *Brahmacarya* includes control of senses and spiritual bliss conducive to the knowledge of *Brahman.*

Intake of food, etc. prescribed here are those which are beneficial for health. So intake of germinated grains (which is not good for health) does not come under this category. That is why all the three supports are required to be well regulated. Even *brahmacarya* over done in the form of excessive control of the sense faculties without well regulated practice, may be harmful by way of causing mental disturbance.

The span of life is determined by the virtuous and sinful acts performed in the previous life. The life, therefore, continues until such actions culminate in corresponding results. The three supports mentioned here help support the body until the results of such acts are exhausted. That is the full span of life. Apart from the three supports mentioned above, there are certain subsidiary supports like massage, etc. also.

Inspite of these supports one may die an immature death if he indulges in unwholesome regimen as enumerated hereafter.

Three fold strength :

त्रिविधं बलमिति—सहसं, कालजं, युक्तिकृतं च। सहजं यच्छरीरसत्त्वयोः प्राकृतं, कालकृतमृतुविभागजं वयःकृतं च, युक्तिकृतं पुनस्तद्यदाहारचेष्टायोगजम् ॥ ३६ ॥

Strength is three-fold, viz., constitutional, temporal and acquired. Constitutional strength is the one which exists in the

mindand body from the very birth. Temporal is the one which is based on the division of seasons and the age of the person. The acquired strength is the one which is achieved by the combination of diet and other regimen. [36]

The constitutioned strength is present in every being from the very time of birth. This is because of the natural growth of the *dhātus*. Thus the natural strength does aot require any extraneous factor for its growth. As we know, there are some people who are by nature strong; some others are weak, it is genetically decided. Temporal strength is based on the division of seasons—c. f. *Sūtra* 6 : 8. The acquired strength is the one which is attained by the proper combination of the intake of wholesome food like ghee, meat, etc. and other regimen like proper rest, exercise, etc. and also the use of elixirs (rejuvenators).

Three aetiological factors and types of sensory stress :

त्रीण्यायतनानीति—अर्थानां कर्मणः कालस्य चातियोगायोगमिथ्यायोगाः। तत्रातिप्रभावतां दृश्यानामतिमात्रं दर्शनमतियोगः, सर्वशोऽदर्शनमयोगः, अतिश्लिष्टातिविप्रकृष्टरौद्रभैरवाद्भुतद्विष्टबीभत्सनविकृतवित्रासनादिरूपदर्शनं मिथ्यायोगः; तथाऽतिमात्रस्तनितपटहोत्क्रुष्टादीनां शब्दानामतिमात्रं श्रवणमतियोगः, सर्वशोऽश्रवणमयोगः, परुषेष्टविनाशोपघातप्रधर्षणभीषणादिशब्दश्रवणं मिथ्यायोगः; तथाऽतितीक्ष्णोग्राभिष्यन्दिनां गन्धानामतिमात्रं घ्राणमतियोगः, सर्वशोऽघ्राणमयोगः, पूतिद्विष्टामेध्यक्लिन्नविषपवनकुणपगन्धादिघ्राणं मिथ्यायोगः, तथा रसानामत्यादानमतियोगः, सर्वसोऽनादानमयोगः, मिथ्यायोगो राशिवर्ज्येष्वाहारविधिविशेषायतनेषूपदेक्ष्यते; तथाऽतिशीतोष्णानां स्पृश्यानां स्नानाभ्यङ्गोत्सादनादीनां चात्युपसेवनमतियोगः, सर्वशोऽनुपसेवनमयोगः, स्नानादीनां शीतोष्णादीनां च स्पृश्यानामनानुपूर्व्योपसेवनं विषमस्थानाभिघाताशुचिभूतसंस्पर्शादयश्चेति मिथ्यायोगः ॥ ३७ ॥

These are the three types of causes (of diseases)—excessive utilisation, non-utilisation and wrong utilisation of objects (of senses), acts and time. For example, excessive gazing at the highly illuminous substance would constitute excessive utilisation of the visual objects. Not looking at anything at all would amount to its non-utilisation. Similarly its wrong utilisation would be to see things too close or too far away or things that are awful or terrifying or are surprising, contemptuous, frightful, deformed and alarming.

Excessive utilisation of auditory objects would be to hear

uproarious noise coming out of thunder and kettle drum, loud cries, etc.; its non-utilisation would be not to hear anything at all; hearing of harsh words, news about the death of friends, assaulting, insulting and terrifying sounds constitute the wrong utilisation.

Smell of exceedingly sharp, acute and intoxicating odours constitute an excessive utilisation of olfactory sense faculties, not to smell at all is its non-utilisation; its wrong utilisation is the smell of exceedingly putrid, unpleasant, dirty, putrified and cadaverous odour, and poisonous gas.

Similarly excessive intake of various substances having various tastes would amount to over utilisation of gustatory sense faculty; not to use it at all amounts to its non-utilisation. Factors which are to be described in the *Caraka : Vimāna* 1 : 21 except *rāśi* will constitute its wrong utilisation.

Excessive use of exceedingly cold and hot bath, massage and unction etc., amounts to over utilisation of the tactile sense faculty; not to use it at all is its non-utilisation; the use of bath, massage and unction and other hot and cold snbstances without observing the prescribed order, touch of uneven place, dirty objects, bacteria and injurious touch constitute its wrong utilisation. [37]

The three types of causes of diseases are the over utilisation, non-utilisation and wrong utilisation of the objects, activities (physical, oral and mental) and seasons (winter, summer and rainy seasons). Such causes are over utilisation, non-utilisation and wrong utilisation relating to visual, auditory, olfactory, gustatory, and tactile sensations. It is only exceedingly luminous objects which constitute such defects relating to the visual sensations. There will, therefore, be no over utilisation even if one gazes at a pitcher which does not have a dazzling effect.

The objects that terrify human beings and such other objects may not necessarily be the direct objects of visual sensation. They are shapes and sizes of different dimensions. Even such shapes and sizes, being associated with the direct objects of visual sensation do come under the purview of the visual sensation. This is so even with regard to gustatory and tactile sensations where many such factors are included as are not, strictly speaking, direct objects of their respective sense faculties.

Sharp odour is the one that causes lacrimation in the eyes, e.g.

odour of *kṛṣṇa jīraka* (*Carum carvi* Linn.), etc., Acute odour causes vomiting, e.g. the odour of *vacā* (*Acorus calamus* Linn.).

The word *'abhiṣyandi'*, used in the text is interpreted as something which causes *'staimitya'*, e.g. *mastu, surā* and *āsava*. (The exact implications of these terms are not very clear, probably they refer to the staultifying effect of the odour of liquor, etc.).

Tastes are inclusive of the substances containing them. As regards wrong utilisation relating to gustatory sensation, there cannot be any such wrong utilisation, with regard to the quantity (*rāśi*). Quantity can either be more or less, but there can be no question of its wrong utilisation— c. f. *Vimāna* 1 : 21. The wrong utilisation of gustatory sensation will be described in greater detail in the first chapter of *Vimāna* section. Some of the examples are : intake of *māṣa* (*Phaseolus radiatus* Linn.), etc. which are inherently unwholesome; intake of roasted grain flour is unwholesome due to its unwholesome preparation and the intake of ghee and honey in equal quantity is unwholesome due to its combination.

Even the use of cold or hot massage in a lesser quantity is harmful, but if it is not used at all it is all the more harmful. Then again, there is a prescribed order for massage, bath and unction. One should not apply unction after taking bath. Similarly one should not enter into a pond containing cold water, while afflicted with heat.

Mode of operation of sensory stress :

तत्रैकं स्पर्शनमिन्द्रियाणामिन्द्रियव्यापकं, चेतःसमवायि, स्पर्शनव्याप्तेर्व्यापकमपि च चेतः; तस्मात् सर्वेन्द्रियाणां व्यापकस्पर्शकृतो यो भावविशेषः, सोऽयमनुपशयात् पञ्चविधस्त्रिविधविकल्पो भवत्यसात्म्येन्द्रियार्थसंयोगः; सात्म्यार्थो ह्युपशयार्थः ॥ ३८ ॥

The sense of touch alone pervades all the senses. It is permanently associated with the mind. The mind again pervades the sense of touch. The latter, in its turn pervades all the senses. So the unfavourable reaction of all the senses caused by the all pervasive sense of touch is known as the unwholesome conjunction (sensory stress). The objects of sense faculties which are of five kinds are further sub-divided into three each (viz. non-utilisation, excessive utilisation and wrong utilisation). The favourable reaction of the senses on the other hand is regarded as the wholesome conjunction of the senses with their objects. [38]

Even though, there are five sense organs with the correspoding five

objects of theirs, but as a matter of fact, there is only one sense faculty, viz. the tactile faculty which pervades all the sense organs. No sensation can occur without a sense of touch. The sense of touch is permanently associated with the mind. So it is only when there is a tactual propriety, the mind allows the tactual sensation to occur. So the different sensations do not occur all the time. Moreover even the tactual sensation is governed and pervaded by mind. So where there is the sense of touch, the mind is also active there. Thus the mind being engaged together with the sense of touch in directing themselves to one given object, there is no possibility of the occurrence of all the different sensations simultaneously.

So it is the tactile sensation which predominates all the sensations. Or we might say the tactile sensation is of five kinds, that is to say visual, auditory, olfactory, gustatory and tactile. The reaction of all types of sense organs to the given objects might sometimes be favourable and sometimes unfavourable. When this rection is unfavourable, it is known as the unwholesome conjunction of sense organs with its object. This unwholesome conjunction may be in the form of non-utilisation, excessive utilisation and wrong utilisation of the objects of senses. Thus, the unwholesome conjunction of the senses with their objects is of fifteen types—c. f, *Śārīra* 1 : 133,

Types of unwholesome action :

कर्म वाङ्मनःशरीरप्रवृत्तिः। तत्र वाङ्मनःशरीरातिप्रवृत्तिरतियोगः; सर्वशोऽप्रवृत्तिरयोगः; वेगधारणोदीरणविषमस्खलनपतनाङ्गप्रणिधानाङ्गप्रदूषणप्रहारमर्दनप्राणोपरोधसंक्लेशनादिः शारीरो मिथ्यायोगः, सूचकानृताकालकलहाप्रियाबद्धानुपचारपरुषवचनादिर्वाङ्मिथ्यायोगः, भयशोकक्रोधलोभमोहमानेर्ष्यामिथ्यादर्शनादिर्मानसो मिथ्यायोगः ॥ ३९ ॥

Here, action means the vocal, mental and physical action. The over action of speech, mind and body constitutes their excessive utilisation, an all round inaction constitutes their non-utilisation. The examples of wrong utilisation of the body are suppression of natural urges, their artificial manifestation, unbalanced slipping, falling and posture; excessive itching, etc.; of the body, bodily assault, excessive massage, excessive holding of breath and exposing oneself to excessive torture. Examples of wrong utilisation with regard to speech are back-biting, lying, useless quarrels, unpleasant utterance, irrelevant unfavourable talks and harsh expressions. Those relating to mind are

fear, anxiety, anger, greed, confusion, vanity, envy and misconceptions. [39]

संग्रहेण चातियोगायोगवर्जं कर्म वाङ्मनःशरीरजमहितमनुपदिष्टं यत्तच्च मिथ्यायोगं विद्यात् ॥ ४० ॥

In brief, any action relating to speech, mind and body which is not included either in the categories of excessive utilisation or non-utilisation, and which is harmful (for the health) in the present life and which is against the religious prescriptions comes under the category of wrong utilisation of speech, mind and body. [40]

The examples of wrong utilisation of speech, mind and body as cited in the preceding passage are not enough. So the general principles underlying the categorisation of such actions as wrong utilisation are now being explained. Apart from the non-utilisation and excessive utilisation of speech, mind and body, such of their actions which are not conducive to the maintenance of good health in this life nor even to happiness in the life beyond, are all to be treated as cases of wrong utilisation. This shows that sinful acts are also the causes of diseases. Such sinful acts are products of wrong utilisation of speech, mind and body and are in their turn causes of diseases. This is on the analogy of the attainment of heaven by performance of rituals like *agniṣṭoma* through the intermediary products, i.e., the result of religious performance. The argument that sinful acts can be included under wrong utilisation of time has already been refuted in the first chapter of this section–*Sūtra* 1 : 54.

इति त्रिविधविकल्पं त्रिविधमेव कर्म प्रज्ञापराध इति व्यवस्येत् ॥ ४१ ॥

So three-fold actions (i.e. relating to speech, mind and body) further divided into three categories (in the form of non-utilisation excessive utilisation and wrong utilisation) constitute intellectual blasphemy. [41]

Unhealthy season :

शीतोष्णवर्षलक्षणाः पुनर्हेमन्तग्रीष्मवर्षाः संवत्सरः, स कालः। तत्रातिमात्रस्वलक्षणः कालः कालातियोगः, हीनस्वलक्षणः (कालः) कालायोगः, यथास्वलक्षणविपरीतलक्षणस्तु (कालः) कालमिथ्यायोगः। कालः पुनः परिणाम उच्यते ॥ ४२ ॥

A year is the unit of time which is further sub-divided into winter (*hemanta*), summer (*grīṣma*) and rains (*varṣā*) character-

ised by cold, heat and rainfall respectively. If a particular season manifests itself excessively, this should be regarded as excessive utilisation of time; if the season manifests itself in lesser measure, it would be its non-utilisation. If on the other hand, characteristrics of a season are contrary to the normal ones, this would be wrong utilisation (for example rainfall in winter, cold in the rainy season, etc.). The time is nothing but transformation. [42]

इत्यसात्म्येन्द्रियार्थसंयोगः, प्रज्ञापराधः, परिणामश्चेति त्रयस्त्रिविधविकल्पा हेतवो विकाराणां; समयोगयुक्तास्तु प्रकृतिहेतवो भवन्ति ॥ ४३ ॥

So the unwholesome conjunction of the sense organs with their objects, intellectual blasphemy (*prajñāparādha*) and transformation (*pariṇāma*)—these are the threefold causes of diseases. Proper utilisation of the objects, action and time is beneficial to the maintenance of normal health. [43]

सर्वेषामेव भावानां भावाभावौ नान्तरेण योगायोगातियोगमिथ्यायोगान् समुपलभ्येते; यथास्वयुक्त्यपेक्षिणौ हि भावाभावौ ॥ ४४ ॥

Proper maintenance or otherwise of various items of creation depends on proper utilisation, non-utilisation, excessive utilisation and wrong utilisation of certain conditions because both proper maintenance as well as abnormalcy depend on the conjucntion (of wholesome or unwholesome nature). [44]

In fact, the maintenance or otherwise of all the items of creation depends upon the utilisation, non-utilisation, excessive utilisation and wrong utilisation of certain condition. If such conditions are well-utilised, a thing is well maintained. If they are not utilised or utilised in excess or wrongly, a thing does not maintain its normal postion and is subjected to destruction. For example, a tree is well maintained if properly irrigated and if other productive measures are applied to it in due proportion. On the other hand, it is destroyed when it faces too much of irrigation or scorching heat of the sun or thunderstroke. So the proper utilisation or otherwise of certain conditions plays a very important role in the maintenance or destruction of the various items of creation. The same principle holds good with regard to the maintenance or otherwise of positive health.

A classification of diseases :

त्रयो रोगा इति--निजागन्तुमानसाः । तत्र निजः शारीरदोषसमुत्थः, आगन्तु-

भूतविषवाय्वग्निसंप्रहारादिसमुत्थः, मानसः पुनरिष्टस्य लाभाल्लाभाच्चानिष्टस्योपजायते ॥ ४५ ॥

There are three types of diseases—endogenous, exogenous and psychic. Endogenous diseases are caused by the morbid *doṣas* of the body; exogenous by demoniac seizures, poisonous substance, wind, fire or trauma. Psychic ones by the association with the agreeable as well as disagreeable things. [45]

Sometimes, diseases are also caused by the aquisition of the agreeable, conditions, e.g., passionate hilarity. Mental agony is the result of the association with the disagreeable things and dissociation from the agreeable ones. Another readiag of the passage is "………इष्टस्यालाभाल्लाभाच्चानिष्टस्य……" According to this reading such mental diseases are *inter alia* caused by the loss of the agreeable things.

Principles of treatment of Psychic diseases :

तत्र बुद्धिमता मानसव्याधिपरीतेनापि सता बुद्ध्या हिताहितमवेक्ष्यावेक्ष्य धर्मार्थकामानामहितानामनुपसेवने हितानां चोपसेवने प्रयतितव्यं, न ह्यन्तरेण लोके त्रयमेतन्मानसं किंचिन्निष्पद्यते सुखं वा दुःखं वा; तस्मादेतच्चानुष्ठेयं--तद्विद्यानां चोपसेवने प्रयतितव्यम्, आत्मदेशकुलकालबलशक्तिज्ञाने यथावच्चेति ॥ ४६ ॥

So a wise person (even if) suffering from the mental diseases should very carefully consider again and again what is useful and what is harmful for health; he should strive for discarding the harmful or unwholesome regimens and adopt the wholesome ones in regard to virtue *(dharma)*, wealth *(artha)* and desire *(kāma)*, for no happiness or unhappiness can occur in this world without these three elements. So one should try to serve persons well versed in the nature and cure of psychic diseases. One should also try to acquire knowledge of the self, the place, family, time, strength and the capacity. [46]

The knowledge of the self implies the knowledge as to "who I am" and "what is conducive to my health". Similarly, the knowledge about the place implies the knowledge of the locality and the propriety of regimen prescribed in the local conditions. Similarily, the knowledge with regard to the family, strength and capacity will also have to be explained.

भवति चात्र—

मानसं प्रति भैषज्यं त्रिवर्गस्यान्ववेक्षणम् ।
तद्विद्यसेवा विज्ञानमात्मादीनां च सर्वशः ॥ ४७ ॥

Thus it is said :

The following are be attended for the treatment of psychic diseases :

(i) to attend the course of conduct relating to virtue, wealth and desire;

(ii) to render service to the persons well versed in the nature and cure of psychic diseases;

(iii) to obtain all-round knowledge about the self, etc. [47]

Three paths of diseases in body :

त्रयो रोगमार्गा इति—शाखा, मर्मास्थिसन्धयः, कोष्ठश्च। तत्र शाखा रक्तादयो धातवस्त्वक् च, स बाह्यो रोगमार्गः; मर्माणि पुनर्बस्तिहृदयमूर्धादीनि, अस्थिसन्धयोऽस्थिसंयोगास्तत्रोपनिबद्धाश्च स्नायुकण्डराः, स मध्यमो रोगमार्गः, कोष्ठः पुनरुच्यते महास्रोतः शरीरमध्यं महानिम्नमामपक्वाशयश्चेति पर्यायशब्दैस्तन्त्रे, स रोगमार्ग आभ्यन्तरः ॥ ४८ ॥

The three course of the disease are *śākhā* (peripheral system), *marmāsthisandhi* (vital organs and joints of bones), and *koṣṭha* (central system). The peripheral system includes tissue elements like blood, etc. and skin—this is the external path of the disease. The vital organs are *basti* (urinary bladder), heart, head, etc. The joints of bones include bones joined together by ligaments, and tendons attached thereto—this is the middle path of the disease. *Koṣṭha* (central system) is known in the scriptures as *mahāsrotas* (the great channel), *śarīra-madhya* (central portion of the body), *mahānimna* (the deepest part of the body), *Āma pakvāśaya* (stomach and intestines)—this is the internal path of the disease. [48]

The vital organs and the joints of bones constitute one signle path of the disease. The term *śākhā* is used here by way of illustrating the nature of the tissue elements like blood, etc., which are more or less like the branch of a tree. The *tvak* (skin) includes *rasa* also which rests on it. The reason why *rasa* has not been separately stated under the category of *śākhā* is that the *rasa* inside the heart does not form part of peripheral system; this is rather included in the *koṣṭha* (central system). The same principle applies even to *rakta*. The *rakta* belonging to liver and spleen is intended to be included under the central system. As it has been explained in *Suśruta saṁhitā* (*Cikitsā* 2 : 12–13), the term

'*koṣṭha*' includes the stomach, intestine, bladder, liver, spleen, heart, caecum and lungs.

Various paths of diseases have been explained here in order to facilitate the knowledge about the curability or otherwise of the diseases. Paths of the disease determine this to some extent.

Examples of three types of diseases :

तत्र, गण्डपिडकालज्यपचीचर्मकीलाधिमांसमषककुष्ठव्यङ्गादयो विकारा बहिर्मार्गजाश्च विसर्पश्वयथुगुल्मार्शोविद्रध्यादयः शाखानुसारिणो भवन्ति रोगाः; पक्षवधग्रहापतानकार्दितशोषराजयक्ष्मास्थिसन्धिशूलगुदभ्रंशादयः शिरोहृद्बस्तिरोगादयश्च मध्यममार्गानुसारिणो भवन्ति रोगाः; ज्वरातीसारच्छर्द्यलसकविसूचिकाकासश्वासहिक्कानाहोदरप्लीहादयोऽन्तर्मार्गजाश्च विसर्पश्वयथुगुल्मार्शोविद्रध्यादयः कोष्ठानुसारिणो भवन्ति रोगाः ॥ ४९ ॥

Ailments like *gaṇḍa* (goiter), *piḍakā* (pimple), *alajī* (boil), *apacī* (scrofula), *carmakīla* (wart), *adhimāṁsa* (granuloma), *maṣaka* (moles), *kuṣṭha* (obstinate skin diseases) including leprosy and *vyaṅga* (freckles), and also the external variety of *visarpa* (skin diseases characterised by an acute spread), *śvayathu* (oedema), *gulma* (abdominal tumour), *arśas* (piles) and *vidradhi* (abscess) belong to the peripheral system; those occurring in the middle path way are *pakṣavadha* (hemiplegia), *pakṣāgraha* (tonic convulsion), *apatānaka* (clonic convulsion), *ardita* (facial paralysis), *śoṣa* (consumption), *rājayakṣaman* (tuberculosis), *asthisandhiśūla* (pain in the bone joints), *gudabhraṁśa* (prolapse rectum) and the diseases of the head, heart and bladder. Ailments like *jvara* (fever), *atīsāra* (diarrhoea), *chardi* (vomiting), *alasaka* (intestinal torper), *visūcikā* (choleric diarrhoea), *kāsa* (cough), *śvāsa* (dyspnoea), *hikkā* (hiccough), *ānāha* (constipation), *udara* (diseases of the abdomen), and *plīhā* (splenic disorders) and the internal variety of *visarpa* (skin diseases characterised by an acute spread), *śvayathu* (oedema), *gulma* (abdominal tumour), *arśas* (piles) and *vidradhi* (internal abscess) belong to the central system. [49]

The diseases like *visarpa, śvayathu, gulma, arśas* and *vidradhi* occur both externally and internally. Those of the former category are included in the peripheral system and the latter under the central system. For example, piles of the external sphincter are included in the peripheral

system but those in the internal sphincter in the central system. Thus, diseases like abdominal tumour and others are also of two types depending upon their occurernce either externally or internally.

Three types of Physicians :

त्रिविधा भिषज इति—
भिषक्छद्मचराः सन्ति सन्त्येके सिद्धसाधिताः ।
सन्ति वैद्यगुणैर्युक्तास्त्रिविधा भिषजो भुवि ॥ ५० ॥
वैद्यभाण्डौषधैः पुस्तैः पल्लवैरवलोकनैः ।
लभन्ते ये भिषक्शब्दमज्ञास्ते प्रतिरूपकाः ॥ ५१ ॥
श्रीयशोज्ञानसिद्धानां व्यपदेशादतद्विधाः ।
वैद्यशब्दं लभन्ते ये ज्ञेयास्ते सिद्धसाधिताः ॥ ५२ ॥
प्रयोगज्ञानविज्ञानसिद्धिसिद्धाः सुखप्रदाः ।
जीविताभिसरास्ते स्युर्वैद्यत्वं तेष्ववस्थितम् ॥ ५३ ॥

There are three types of physicians, viz., pseudo physicians, feigned physicians and genuine physicians endowed with requisite qualities.

Those who come to be known as physicians simply by virtue of the exhibition of the physicians' box containing certain drugs, medical books, by bluffing and posing (as a physician) belong to the first category. They are ignorant of the science of medicine. They are simply counterfeits.

Those who attribute their association to persons accomplished in wealth, fame and knowledge also come to be known as physicians, even though they are not so. Persons of this category are to be regarded as feigned physicians.

Those who are accomplished in the administration of therapies, insight and knowledge of therapeutics are endowed with infallible success and can bring out happiness to the patient are saviours of life. Such physicians come under the category of genuine physicians. [50–53]

Three types of managements :

त्रिविधमौषधमिति—दैवव्यपाश्रयं, युक्तिव्यपाश्रयं, सत्त्वावजयश्च । तत्र दैवव्यपाश्रयं—मन्त्रौषधिमणिमङ्गलबल्युपहारहोमनियमप्रायश्चित्तोपवासस्वस्त्ययनप्रणिपातगमनादि, युक्तिव्यपाश्रयं—पुनराहारौषधद्रव्याणां योजना, सत्त्वावजयः—पुनरहितेभ्योऽर्थेभ्यो मनोनिग्रहः ॥ ५४ ॥

Therapies are of three kinds, viz., spiritual therapy, therapy based on reasoning (physical propriety) and psychic therapy. Spiritual therapies are incantation of *mantras,* talisman, wearing of gems, auspicious offerings, gifts, oblations, observance of scriptural rules, atonement, fasts, chanting of auspicious hymns, obeiscance to the gods, going on piligrimage, etc., administration of proper diet and medicinal drugs comes under the second category. Withdrawal of mind from harmful objects constitutes psychic therapy. [54]

Spiritual therapies have empirical powers to eradicate diseases instantaneously. Such therapies are, as a matter of fact, related to the blessings and influence of the gods. All the items enumerated under the item spiritual therapy are effective in the eradication of diseases only due to the divine influence.

Three types of therapies :

शरीरदोषप्रकोपे खलु शरीरमेवाश्रित्य प्रायशस्त्रिविधमौषधमिच्छन्ति—अन्तःपरिमार्जनं, बहिःपरिमार्जनं, शस्त्रप्रणिधानं चेति । तत्रान्तःपरिमार्जनं यदन्तःशरीरमनुप्रविश्यौषधमाहारजातव्याधीन् प्रमार्ष्टि, यत्पुनर्बहिःस्पर्शमाश्रित्याभ्यङ्गस्वेदप्रदेहपरिषेकोन्मर्दनाद्यैरामयान् प्रमार्ष्टि तद्बहिःपरिमार्जनं, शस्त्रप्रणिधानं पुनश्छेदनभेदनव्यधनदारणलेखनोत्पाटनप्रच्छनसीवनैषणक्षारजलौकसश्चेति ॥ ५५ ॥

In the event of the vitiation of bodily *doṣas,* generally three types of therapies are required to be applied to the body, viz., internal-cleansing, external-cleansing and surgical therapy. Diseases caused by improper diet, etc. are eradicated by medicines meant for internal cleansing. The cleansing therapy which has its curative effect by external contact with the body such as massage, fomentation, unction, affusion and kneading is the external one.

Surgical therapy comprises excision, incision, puncturing, rupturing, scraping, uprooting, rubbing with a substance having rough surface, suturing, probing, application of alkalies and leeches. [55]

Even though the above mentioned three fold therapy is mostly applicable to the diseases of the body, they have their utility for the cure of mental diseases like insanity, epilepsy, etc. also. This three fold therapy apart from spiritual therapy, like chanting of auspicious hymns also help in the cure of the diseases of the body.

Importance of management of diseases :

भवन्ति चात्र--

प्राज्ञो रोगे समुत्पन्ने बाह्येनाभ्यन्तरेण वा ।
कर्मणा लभते शर्म शस्त्रोपक्रमणेन वा ॥ ५६ ॥
बालस्तु खलु मोहाद्वा प्रमादाद्वा न बुध्यते ।
उत्पद्यमानं प्रथमं रोगं शत्रुमिवाबुधः ॥ ५७ ॥
अणुर्हि प्रथमं भूत्वा रोगः पश्चाद्विवर्धते ।
स जातमूलो मुष्णाति बलमायुश्च दुर्मतेः ॥ ५८ ॥
न मूढो लभते संज्ञां तावद्यावन्न पीड्यते ।
पीडितस्तु मतिं पश्चात् कुरुते व्याधिनिग्रहे ॥ ५९ ॥
अथ पुत्रांश्च दारांश्च ज्ञातींश्चाहूय भाषते ।
सर्वस्वेनापि मे कश्चिद्भिषगानीयतामिति ॥ ६० ॥
तथाविधं च कः शक्तो दुर्बलं व्याधिपीडितम् ।
कृशं क्षीणेन्द्रियं दीनं परित्रातुं गतायुषम् ॥ ६१ ॥
स त्रातारमनासाद्य बालस्त्यजति जीवितम् ।
गोधा लाङ्गूलबद्धेवाकृष्यमाणा बलीयसा ॥ ६२ ॥
तस्मात् प्रागेव रोगेभ्यो रोगेषु तरुणेषु वा ।
भेषजैः प्रतिकुर्वीत य इच्छेत् सुखमात्मनः ॥ ६३ ॥

Thus it is said :—

In the event of a disease, a wise person regains his health by administering external and internal cleansing therapies and also by surgical therapy. However, as an incompetent king neglects his enemy, so also an ignorant person does not realise the need to take care of the disease in its primary stage due to his negligence. This disease, in its early stage appears to be insignificant, but it grows and grows thereafter and after gaining a strong hold (in the body) it takes away the strength and life of the fool. The fool is never conscious of any defect unless he is seriously afflicted thereby. After he is actually afflicted seriously, he applies his mind to the eradication of the disease. Then he calls his children, wives and kins and requests them to call in a physician and says, "I am prepared to pay him my entire earnings." But then, who can save such a weak, emaciated, wretched and moribund person afflicted with diseases and with his sense organs giving way. Having failed to find a Saviour (of his life) the fool is deprived of his life (inspite of his efforts

to preserve it) like an inguana with her tail bound by a rope being dragged by a strong person. So a wise person, desirous of his own well-being, should take recourse to the appropriate therapies before the occurrence of the diseases or even while the diseases are in their primary stage of manifestation. [56–63]

तत्र श्लोकौ—

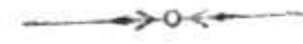
एषणाः समुपस्तम्भा बलं कारणमामयाः ।
तिस्रैषणीये मार्गाश्च भिषजो भेषजानि च ॥ ६४ ॥
त्रित्वेनाष्टौ समुद्दिष्टाः कृष्णात्रेयेण धीमता ।
भावा, भावेष्वसक्तेन येषु सर्वं प्रतिष्ठितम् ॥ ६५ ॥

To sum up—

Basic desires, supporters, strength, causes (of diseases), diseases themselves, paths, physicians and therapies—all these eight factors—each classified into three groups have been described in this chapter by the sage Kṛṣṇātreya who is wise and free from worldly attachments. Everything (virtue, wealth and desire) is based on these eight factors. [64–65]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने
तिस्रैषणीयो नामैकादशोऽध्यायः ॥ ११ ॥

Thus ends the eleventh chapter on "Three Basic Desires of Life" of the *Sūtra* section of Agniveśa's work as redacted by Caraka.



द्वादशोऽध्यायः

CHAPTER XII

अथातो वातकलाकलीयमध्यायं व्याख्यास्यामः ॥ १ ॥

इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now expound the chapter on the Merits and Demerits of *Vāta*.

Thus said Lord Ātreya. [1–2]

In the preceding chapter, diseases together with their nature, path, external causative factors and therapies have been explained. For the sake of brevity, the basic factors of these diseases like *vāta*, etc. were left out. Those basic factors are now being explained in this chapter. Out of the three such basic factors, viz. *vāta*, *pitta* and *kapha*, *vāta* occupies a most prominent position. So it is being explained first. The presentation in this chapter will include the manifest details relating to the merits and demrits of *vāta*, etc. This chapter is an example of symposium held in ancient days and summary of the proceedings is given nicely.

Symposium on the properties of Vāta, Agenda for discussion :

वातकलाकलाज्ञानमधिकृत्य परस्परमतानि जिज्ञासमानाः समुपविश्य महर्षयः पप्रच्छुरन्योऽन्यं--किंगुणो वायुः, किमस्य प्रकोपणम्, उपशमनानि वाऽस्य कानि, कथं चैनमसङ्घातवन्तमनवस्थितमनासाद्य प्रकोपणप्रशमनानि प्रकोपयन्ति प्रशमयन्ति वा, कानि चास्य कुपिताकुपितस्य शरीराशरीरचरस्य शरीरेषु चरतः कर्माणि बहिःशरीरेभ्यो वेति ॥ ३ ॥

The sages desirous to know about the good and bad properties of *vāta*, assembled and proposed the following questions for discussion among themselves :

I. What are the properties of *vāta* ?

II. What does aggravate the *vāta* ?

III. What are the factors for its alleviation ?

IV. How do the aggravating and alleviating factors respectively aggravate or alleviate the *vāta* which is incorporeal and unstable and as such inaccessible ?

V. What are the actions in normal as well as in aggravated conditions of *vāta* which is situated both within and without the body ? [3]

Unlike *pitta* and *kapha, vāta* does not have any corporeal form. It is also unstable in nature. So because of its unstability and incorporeal nature, it is inaccessible.

Six Physical qualities of vāta by Kuśa :

अत्रोवाच कुशः साङ्कृत्यायनः—रूक्षलघुशीतदारुणखरविशदाः षडिमे वातगुणा भवन्ति ॥ ४ ॥

Then said Kuśa, the descendant of Saṅkṛti, "These are the six qualities of *vāta*–roughness, lightness, coldness, unstability, coarseness and non–sliminess. [4]

The term 'dāruṇa' may be interpreted in two different ways. As explained in the chapter on the "Quest for Longevity" (*Sūtra* 1 : 59), the term, by implication may mean unstability. That is to say the word *'calatva'* of that chapter has been substituted by *'dāruṇa'* (*dāruṇatva*) here. Alternatively, it may mean hardness in view of the arid nature of *vāta.*

Causes of Aggravation of vāta by Kumāras Śira Bharadvāja :

तच्छ्रुत्वा वाक्यं कुमारशिरा भरद्वाज उवाच—एवमेतद्यथा भगवानाह, एत एव वातगुणा भवन्ति, स त्वेवंगुणैरेवंद्रव्यैरेवंप्रभावैश्च कर्मभिरभ्यस्यमानैर्वायुः प्रकोपमापद्यते, समानगुणाभ्यासो हि धातूनां वृद्धिकारणमिति ॥ ५ ॥

Having heard this, Kumāraśiras Bharadvāja said, "This is as you have explained, Sir, these are the qualities of *vāta.* The *vāta* gets aggravated by the habitual use of drugs having identical properties, and resorting to actions having identical empirical effects. Habitual use of substances having homologous qualities results in the enhancement of *dhātus.* [5]

The name 'Bharadvāja' stands for the preceptor of Ātreya also. In the present context this name stands for another sage who propounded the theory that in the womb of the mother, the head of the embryo appears first. So the expithet "Kumāraśiras".

Qualities and substance go invariably together. Qualities as such do not exist in actions. So homologous nature of actions is to be determined not *on* the basis of the qualities but on that of its empirical effects. The actions having homologous empirical effects would be those which cause roughness in the body, e.g., running, remaining awake at night, etc.

Alleviation of vāta by Kāṅkāyana :

तच्छ्रुत्वा वाक्यं काङ्कायनो बाह्लीकभिषगुवाच—एवमेतद्यथा भगवानाह,

एतान्येव वातप्रकोपणानि भवन्ति; अतो विपरीतानि वातस्य प्रशमनानि भवन्ति, प्रकोपणविपर्ययो हि धातूनां प्रशमकारणमिति ॥ ६ ॥

Having heard this, Kāṅkāyana, a physician from Balkh (*Bāhlīka*) said, "What you said, Sir, is correct". These are verily the aggravating factors of *vāta*; those of opposite qualities are its alleviating factors. Heterogeneous qualities of aggravating factors constitute alleviators of *dhātus* (*doṣas*). [6]

Mode of Action of aggravating and alleviating factors by Baḍiśa Dhāmārgava :

तच्छ्रुत्वा वाक्यं वडिशो धामार्गव उवाच—एवमेतद्यथा भगवानाह, एतान्येव वातप्रकोपप्रशमनानि भवन्ति। यथा ह्येनमसङ्घातमनवस्थितमनासाद्य प्रकोपण-प्रशमनानि प्रकोपयन्ति प्रशमयन्ति वा; तथाऽनुव्याख्यास्यामः—वातप्रकोपणानि खलु रूक्षलघुशीतदारुणखरविशदशुषिरकराणि शरीराणां, तथाविधेषु शरीरेषु वायुराश्रयं गत्वाऽऽप्यायमानः प्रकोपमापद्यते; वातप्रशमनानि पुनः स्निग्धगुरूष्ण-श्लक्ष्णमृदुपिच्छिलघनकराणि शरीराणां, तथाविधेषु शरीरेषु वायुरसज्यमानश्चरन् प्रशान्तिमापद्यते ॥ ७ ॥

After having heard this, Baḍiśa Dhāmārgava said, "What you have said is correct, Sir ! These are verily the aggravating and alleviating factors of *vāta*". We shall now explain how the aggravatiag and alleviating factors respectively aggravate and alleviate the *vāta*, which is incorporeal and unstable—thereby inaccessible. The aggravating factors of *vāta* are those which bring about roughness, lightness, coldness, unstability, coarseness, non-sliminess and hollowness. The *vāta* gets shelter in this environment of body and attains growth, and so it gets aggravated. The alleviating factors of the *vāta*, on the other hand, are those which bring about unctuousness, heaviness, heat, smoothness, softness, sliminess and compactness. The *vāta* does not get lodged in this type of body and as such gets alleviated. [7]

Even though the *vāta* does not have direct contacts with its aggravating aad alleviating factors, still the aggravating and alleviating factors are directly connected with the body, and so the *vāta* moving within the body has indirect contacts with them. Thus it gets aggravated or alleviated depending on its contacts with homologous and heterologous qualities.

Functions of normal and abnormal vāta by Vāyorvida :

तच्छ्रुत्वा बडिशवचनमवितथमृषिगणैरनुमतमुवाच वार्योविदो राजर्षिः— एवमेतत् सर्वमनपवादं यथा भगवानाह। यानि तु खलु वायोः कुपिताकुपितस्य शरीराशरीरचरस्य शरीरेषु चरतः कर्माणि बहिःशरीरेभ्यो वा भवन्ति, तेषामवयवान् प्रत्यक्षानुमानोपदेशैः साधयित्वा नमस्कृत्य वायवे यथाशक्ति प्रवक्ष्यामः।

Having heard the scientific exposition of Baḍiśa, which was approved by the sages, the royal sage Vāyorvida said, "All that you have said, Sir, is true and free from any fallacy".

The functions of both the corporeal and external *vāta,* aggravated or otherwise, moving within or without the body, will be explained, as far as we can and as it has been ascertained by us through perception, inference and scriptrual testimony after paying obeisance to the god Vāyu.

Functions of normal vāta of body :

वायुस्तन्त्रयन्त्रधरः, प्राणोदानसमानव्यानापानात्मा, प्रवर्तकश्चेष्टानामुच्चावचानां, नियन्ता प्रणेता च मनसः, सर्वेन्द्रियाणामुद्योजकः, सर्वेन्द्रियार्थानामभिवोढा, सर्वशरीरधातुव्यूहकरः, सन्धानकरः शरीरस्य, प्रवर्तको वाचः, प्रकृतिः स्पर्शशब्दयोः श्रोत्रस्पर्शनयोर्मूलं हर्षोत्साहयोर्योनिः, समीरणोऽग्नेः, दोषसंशोषणः, क्षेप्ता बहिर्मलानां, स्थूलाणुस्रोतसां भेत्ता, कर्ता गर्भाकृतीनाम्, आयुषोऽनुवृत्तिप्रत्ययभूतो भवत्यकुपितः।

The *vāta,* in its normal state of functioning sustains all the organs of the body. It consists of *Prāṇa, Udāna, Samāna, Apāna* and *Vyāna.* It prompts all types of actions. It restrains and impels the mental activities. It coordinates all the sense faculties and helps in enjoyment of their objects. It brings about compactness in all the tissue elements of the body. It brings together different parts of the body. It prompts speech. It is in the origin of touch as well as sound. It is the root cause of the auditory and tactile sense faculties. It is the causative factor of joy aad courage. It stimulates the digestive fire and absorbs the *doṣas.* It throws out the excreta. It creates the gross and the subtle channels. It moulds the shape of the embryo. It is indicative of the continuity of the span of life.

Functions of vitiated vāta in the body :

कुपितस्तु खलु शरीरे शरीरं नानाविधैर्विकारैरुपतपति बलवर्णसुखायुषामु-

पघाताय, मनो व्याहर्षयति, सर्वेन्द्रियाण्युपहन्ति, विनिहन्ति गर्भान् विकृतिमापादयत्यतिकालं वा धारयति, भयशोकमोहदैन्यातिप्रलापाञ्जनयति, प्राणांश्चोपरुणद्धि ।

The corporeal *vāta*, when aggravated, afflicts the body with various types of diseases and affects the strength, complexion, happiness and the span of life. It perturbs the mind; affects all the sense faculties; destroys, deforms or detains the embryo for long. It gives rise to fear, anxiety, bewilderment, humility and delirium. It takes away the life.

Normal functions of air :

प्रकृतिभूतस्य खल्वस्य लोके चरतः कर्माणीमानि भवन्ति; तद्यथा—धरणीधारणं ज्वलनोज्ज्वालनम्, आदित्यचन्द्रनक्षत्रग्रहगणानां सन्तानगतिविधानं, सृष्टिश्च मेघानाम्, अपां विसर्गः, प्रवर्तनं स्रोतसां, पुष्पफलानां चाभिनिर्वर्तनम्, उद्भेदनं चौद्भिदानाम्, ऋतूनां प्रविभागः, विभागो धातूनां, धातुमानसंस्थानव्यक्तिः, बीजाभिसंस्कारः, शस्याभिवर्धनमविक्लेदोपशोषणे, अवैकारिकविकारश्चेति ।

The following are the actions of the natural *vāyu*, moving in the world, outside the body :—Sustenance of the earth, kindling of fire; bringing about compactness and movement in the sun, moon, stars and planets, creation of clouds, showering of rains, flowing of rivers, bringing about maturity of flowers and fruits, shooting forth the plants, classification of seasons as well as five *mahābhūtas;* manifesting the shape and the size of the products of the five *mahābhūtas,* bringing about the power of germination in the seeds and the growth of plants, bringing about hardness and dryness in the grains and bringing about transformation everywhere.

Abnormal functions of air or wind :

प्रकुपितस्य खल्वस्य लोकेषु चरतः कर्माणीमानि भवन्ति; तद्यथा—शिखरिशिखरावमथनम्, उन्मथनमनोकहानाम्, उत्पीडनं सागराणाम्, उद्वर्तनं सरसां, प्रतिसरणमापगानाम्, आकम्पनं च भूमेः, आधमनमम्बुदानां, नीहारनिर्ह्रादपांशुसिकतामत्स्यभेकोरगक्षाररुधिराश्माशनिविसर्गः, व्यापादनं च षण्णामृतूनां, शस्यानामसङ्घातः, भूतानां चोपसर्गः, भावानां चाभावकरणं, चतुर्युगान्तकराणां मेघसूर्यानलानिलानां विसर्गः ।

The following are the actions of the aggravated *vāta* moving in the world outside the body :—Breaking through the peak of

mountains, uprooting the trees, disturbing the oceans, overflowing of the lakes, changing the course of rivers, bringing about earthquakes, causing thunders in the clouds, release of dew, thunder without cloud, dust, sand, fish, frog, serpents, alkaline water, blood, stone and thunder storm, disturbance of the six seasons; non-productivity of plants; spread of epidemics, etc. amongst living beings; doing away with the positive factors of creation; bringing about cloud, sun, fire and wind which could destroy all the four ages.

Other qualities of vāta :

स हि भगवान् प्रभवश्चाव्ययश्च, भूतानां भावाभावकरः सुखासुखयोर्विधाता, मृत्युः, यमः, नियन्ता, प्रजापतिः, अदितिः, विश्वकर्मा, विश्वरूपः, सर्वगः, सर्वतन्त्राणां विधाता, भावानामणुः, विभुः, विष्णुः, क्रान्ता लोकानां, वायुरेव भगवानिति ॥ ८ ॥

The god *Vāyu* is the eternal cause of the universe : He brings existence as well as destruction to all living beings. He causes happiness and misery. He is the god of death, controller, Lord of creatures, Aditi and Viśvakarman (creator of the universe). He possesses innumerable forms. He can move everywhere, and is responsible for all actions and thoughts. He is subtle and omnipresent. He is Lord Viṣṇu. He has permea ted the whole universe. The god Vāyu alone has the above distinctive features. [8]

It is not possible to enumerate all the qualities of the *vāta*. Only a few representative qualities have, therefore, been explained above. Some of these qualities can be ascertained through direct perception, e.g., speech; some by inference, e.g., mental activities; some on the basis of scriptural testimony, e.g., the shape and size of the embryo.

The term "तन्त्रयन्त्रधर" may be interpreted either as sustainer of the (organs of the) body or the sustainer of the joints (*yantra*) of the body (*tantra*). The *vāyu* is regarded as the bearer of the objects of all the sense faculties, that is to say, it is through *vāyu* that all the sense faculties enjoy their respective objects. The *vāyu*, being directly related to tactual perception and the tactual sense faculty being a common factor for all the sense faculties–vide *Sūtra* 11 : 38–no sense faculty can enjoy its object without the help of the *vāyu*.

The *vāyu* is further regarded as the origin of speech. Even though speech or sound is the distinctive feature of *ākāśa,* still, the quality of *ākāśa,* is also stated to be included under the qualities of *vāyu*. Thus, *vāyu* possesses two qualities, i.e., touch and sound–cf. *Śārīra* 1 : 28 and *Nyāyadarśana* 2 : 1 : 66.

Vāyu is the root cause of the auditory faculty because it is responsible for the formation of the specific constituents of the ears.

The above description of the qualities refers to the god *vāyu* who is capable of bringing about supernatural effects like the creation of storms, etc., at the time of the destruction of the age.

Question by Marīci on Vāyorvida's observation :

तच्छ्रुत्वा वार्योविदवचो मरीचिरुवाच—यद्यप्येवमेतत्, किमर्थस्यास्य वचने विज्ञाने वा सामर्थ्यमस्ति भिषग्विद्यायां; भिषग्विद्यामधिकृत्येयं कथा प्रवृत्तेति ॥९॥

Having listened to the sage Vāyorvida, Marīci enquired, "The present symposium is related to the science of medicine. Even though what has been stated about the qualities of *vāyu* is correct, is this exposition or understanding of such qualities of *vāyu* is applicable to the science of medicine ? [9]

Answer by Vāyorvida :

वार्योविद उवाच—भिषक् पवनमतिबलमतिपरुषमतिशीघ्रकारिणमात्ययिकं चेन्नानुनिशम्येत्, सहसा प्रकुपितमतिप्रयतः कथमग्रेऽभिरक्षितुमभिधास्यति प्रागेवैनमत्ययभयात्; वायोर्यथार्था स्तुतिरपि भवत्यारोग्याय बलवर्णविवृद्धये वर्चस्वित्वायोपचयाय ज्ञानोपपत्तये परमायुःप्रकर्षाय चेति ॥ १० ॥

The sage Vāryovida answered, "If a physician does not comprehend the *vāyu* which excels in strength, roughness, quickness and destructive power, how would he be able to forewarn a patient (against its attack) well in advance of its disastrous effects and how would he advise about the normal qualities of *vāyu* conducive to good health, improvement of strength and complexion, lustre, growth, attainment of knowledge and longevity. [10]

Normal and abnormal functions af pitta by Marīci :

मरीचिरुवाच—अग्निरेव शरीरे पित्तान्तर्गतः कुपिताकुपितः शुभाशुभानि करोति; तद्यथा—पक्तिमपक्तिं दर्शनमदर्शनं मात्रामात्रत्वमूष्मणः प्रकृतिविकृतिवर्णौ शौर्यं भयं क्रोधं हर्षं मोहं प्रसादमित्येवमादीनि चापराणि द्वन्द्वानीति ॥ ११ ॥

Marīci said, "It is Agni alone represented by *pitta* in the body which brings about good or bad effects according to its

normal or abnormal state, e.g. digestion or indigestion, vision or loss of vision, normalcy or otherwise of (bodily) heat, normalcy or otherwise of complexion, valour and fear, anger and joy, bewilderment and happiness and such other pairs of opposite qualities. [11]

Agni within the body represents the heat of the *pitta* as distinct from the external *agni*, that is physical fire having flame, etc. It is not that the biological *agni* is identical with the *pitta*. The latter is in fact one of the causes of the suppression of digestive power (*agnimāndya*). There are some other differentiating factors as well. For example, the ghee is regarded as a remedy for the aggravated *pitta* while it is said to promote digestive power. *Pācaka, Ālocaka, Bhrājaka, Sādhaka* and *Rañjaka*—these are the five forms of *agni*. Depending upon its normalcy or aggravation, it brings about the effects as follows :—

Forms of *agni*	Effects in the state of normalcy	Effects in the state of abnormalcy
1. *Pācaka*	— digestion	— indigestion
2. *Ālocaka*	— vision	— loss of vision
3. *Bhrājaka*	(a) normal bodily heat	(a) abnormal bodily heat
	(b) normal complexion	(b) abnormal complexion
4. *Sādhaka*	(a) valour	(a) fear
	(b) joy	(b) anger
	(c) happiness	(c) bewilderment.

No example has been cited for *Rañjaka* as it has no appreciable external manifestation.

Normal and abnormal functions of Kapha by Kāpya :

तच्छ्रुत्वा मरीचिवचः काप्य उवाच—सोम एव शरीरे श्लेष्मान्तर्गतः कुपिताकुपितः शुभाशुभानि करोति; तद्यथा—दार्ढ्यं शैथिल्यमुपचयं कार्श्यमुत्साहमालस्यं वृषतां क्लीबतां ज्ञानमज्ञानं बुद्धिं मोहमेवमादीनि चापराणि द्वन्द्वानीति ॥१२॥

Having listened to Marīci, Kāpya said, "Soma (the god of water or the moon) which is represented by *kapha* in the body brings about good or bad effects according to its normal or abnormal state, e.g. sturdiness and looseness, plumpness and emaciation, enthusiasm and laziness, potency and impotency, wisdom and ignorance and such other pairs of qualities. [12]

16

Presedential remark by Punarvasu Ātreya :

तच्छ्रुत्वा काप्यवचो भगवान् पुनर्वसुरात्रेय उवाच—सर्व एव भवन्तः सम्यगाहुरन्यत्रैकान्तिकवचनात्; सर्व एव खलु वातपित्तश्लेष्माणः प्रकृतिभूताः पुरुषमव्यापन्नेन्द्रियं बलवर्णसुखोपपन्नमायुषा महतोपपादयन्ति सम्यगेवाचरिता धर्मार्थकामा इव निःश्रेयसेन महता पुरुषमिह चामुष्मिंश्च लोके; विकृतास्त्वेनं महता विपर्ययेणोपपादयन्ति ऋतवस्त्रय इव विकृतिमापन्ना लोकमशुभेनोपघातकाल इति ॥ १३ ॥

After having listened to Kāpya, Lord Punarvasu Ātreya said, "All of you have dealt with the subject quite well except that you have not made any general statement on this topic. In fact, all the three *dhātus,* viz. *vāta, pitta* and *kapha* while they are in their natural state, help in bringing about the action of the sense faculties as well as strength, complexion, happiness and a very long span of life in living beings. Like virtue, wealth and desire well accompalished, these *dhatus* also if well directed, bring about immense happiness to living beings in this world and the world beyond. If on the other hand, these *dhātus* are aggravated, like the three seasons vitiated, they also cause undesirable effects and bring about disastrous effects in the lives of living beings in the world. [13]

Opinion of the house :

तदृषयः सर्व एवानुमेनिरे वचनमात्रेयस्य भगवतोऽभिननन्दुश्चेति ॥ १४ ॥

All the sages concurred in and welcomed the exposition of Lord Ātreya. [14]

भवति चात्र—

तदात्रेयवचः श्रुत्वा सर्व एवानुमेनिरे ।
ऋषयोऽभिननन्दुश्च यथेन्द्रवचनं सुराः ॥ १५ ॥

Thus, it is said :—

Having listened to the exposition of Lord Ātreya, all the sages concurred in and welcomed it as the gods did on hearing the words of Indra. [15]

Summary :

तत्र श्लोकौ—

गुणाः षड् द्विविधो हेतुर्विविधं कर्म यत् पुनः ।
वायोश्चतुर्विधं कर्म पृथक् च कफपित्तयोः ॥ १६ ॥

महर्षीणां मतिर्या या पुनर्वसुमतिश्च या।
कलाकलीये वातस्य तत् सर्वं संप्रकाशितम् ॥ १७ ॥

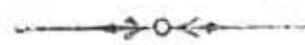
The six qualities of *vāta*, two types of causes (relating to the aggravation and vitiation of *vāta*), several functions of *vāta*, its four aspects (normalcy and aggravation within and without the body); functions of *kapha* and *pitta*, views of the sages and conclusion by Lord Ātreya—all this about *vāta* has been explained in this chapter on "Merits and Demerits of Vata". [16–17]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने वातकला-
कलीयो नाम द्वादशोऽध्यायः समाप्तः ॥ १२ ॥

इति निर्देशचतुष्कः ॥ ३ ॥

Thus, ends the twelfth chapter of *Sūtra* section on "the Merits and Demerits of *vāta*" of Agniveśa's work as redacted by Caraka.

Thus, ends the quadrate on "furnishing Information the Physician, Medicine, etc. (निर्देशचतुष्क).



त्रयोदशोऽध्यायः

CHAPTER XIII

अथातः स्नेहाध्यायं व्याख्यास्यामः ॥ १ ॥
इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now expound the Chapter on 'Oleation.' Thus said Lord Ātreya. [1–2]

In the preceding quadrate informations have been furnished about physician, medicine, etc. Now the various therapeutic measures helping in alleviation of the vitiated *doṣas,* are going to be explained in the present quadrate. Such measures cannot be explained with an exposition of various therapies which in fact constitute them. Thus, oleation, fomentation, emesis and purgation therapies based on the drugs having unctuous and other properties are being explained here. In view of the lengthy details involved, the enema (*basti*) therapy has not been explained in this quadrate.

The present chapter deals with oleation therapy which constitutes the best remedy for alleviating the *vāta*—the most important among all the *doṣas.* Even otherwise, oleation therapy is the first to be administered before the application of the *pañcakarma* therapy.

A Dialogue of teacher and taught :

सांख्यैः संख्यातसंख्येयैः सहासीनं पुनर्वसुम् ।
जगद्धितार्थं पप्रच्छ वह्निवेशः स्वसंशयम् ॥ ३ ॥

(Once upon a time), Lord Punarvasu was sitting with scholars well-versed in the science. Agniveśa placed (some of) his doubts before him for the sake of the well-being of the universe. [3]

Questions regarding oils and fats :

किंयोनयः कति स्नेहाः के च स्नेहगुणाः पृथक् ।
कालानुपाने के कस्य कति काश्च विचारणाः ॥ ४ ॥
कति मात्राः कथंमानाः का च केषूपदिश्यते ।
कश्च केभ्यो हितः स्नेहः प्रकर्षः स्नेहने च कः ॥ ५ ॥
स्नेह्याः के के न च स्निग्धास्निग्धातिस्निग्धलक्षणम् ।
किं पानात् प्रथमं पीते जीर्णे किंच हिताहितम् ॥ ६ ॥

के मृदुक्रूरकोष्ठाः का व्यापदः सिद्धयश्च काः ।
अच्छे संशोधने चैव स्नेहे का वृत्तिरिष्यते ॥ ७ ॥
विचारणाः केषु योज्या विधिना केन तत् प्रभो ! ।
स्नेहस्यामितविज्ञानं ज्ञानमिच्छामि वेदितुम् ॥ ८ ॥

1. What are the sources of unctuous substances ?
2. What are the types of unctuous substances ?
3. What are the qualities of different unctuous substances ?
4. What are the appropriate times and *anupānas* (substance to be taken with or after the intake of medicine) for administering different types of unctuous substances ?
5. What and how many are the recipes of unctuous substances ? [4]
6. What are the different types of dosage and
7. What are the measures ?
8. Again, which specific dose should be prescribed for whom ?
9. Which unctuous substance is beneficial for whom ?
10. What are the maximum and minimum durations of oleation ? [5]
11. What are the indications and cortra-indications for oleation ?
12. What are the features of proper oleation, non-oleation and excessive oleation ?
13. What is beneficial and what is harmful before and after the intake of fats, and also after its complete digestion ? [6]
14. What are the features of *mṛdukoṣṭha* (laxed bowel) and *krūrakoṣṭha* (costive bowel) ?
15. What are the complications of oleation therapy and what are their managements ?
16. What is the regimen prescribed during oleation therapy of both types administered for elimination or as palliative measure ? [7]
17. What recipes should be given to whom and how are they to be prepared ?

I want to know all these about oils and fats, O my Lord ! [8]

Unctuous substances can be administered in two different ways either alone or mixed up with other substances. The latter is known as *vicāraṇā* (recipe).

Sourses of oils and fats :

अथ तत्संशयच्छेत्ता प्रत्युवाच पुनर्वसुः ।
स्नेहानां द्विविधा सौम्य योनिः स्थावरजङ्गमा ॥ ९ ॥

Then, with a view to removing the doubts of Agniveśa, Lord Punarvasu replied, "There are two sources of unctuous substances, viz. vegetable and animal". [9]

Vegetable and animal sourses :

तिलः प्रियालाभिषुकौ बिभीतकश्चित्राभयैरण्डमधूकसर्षपाः ।
कुसुम्भबिल्वारुकमूलकातसीनिकोचकाक्षोडकरञ्जशिग्रुकाः ॥ १० ॥
स्नेहाशयाः स्थावरसंज्ञितास्तथा स्युर्जङ्गमा मत्स्यमृगाः सपक्षिणः ।
तेषां दधिक्षीरघृतामिषं वसा स्नेहेषु मज्जा च तथोपदिश्यते ॥ ११ ॥

Tila (*Sesamum indicum* Linn.), *Priyāla* (*Buchanania lanzan* Spreng.), *abhiṣuka* (*Pistacea vera* Linn.), *bibhītaka* (*Terminalia belerica* Roxb.), *citra* (*Baliospermum montanum* Muell—Arg.), *abhayā* (*Terminalia chebula* Linn.), *eraṇḍa* (*Ricinus communis* Linn.), *madhūka* (*Madhuca indica* J. F. Gmel.), *sarṣapa* (*Brassica nigra* Koch.), *kusumbha* (*Carthamus tinctorius* Linn.), *bilva* (*Aegle marmelos* Corr.), *āruka* (*Prunus persica* Linn.), *mūlaka* (*Raphanus sativas* Linn.), *atasī* (*Linum usitatissimum* Linn.), *nikocaka* (*Artocarpus lakoocha* Roxb.), *akṣoḍa* (*Aleurites moluccana* Willd.), *karañja* (*Pongamia pinnata* Merr.), and *śigruka* (*Moringa oleifera* Lam.) —these are the vegetable sources of oil. The fish, four footed animals and birds constitute the sources of animal fat. Curd, milk, ghee, meat, (muscle) fat and (bone) marrow of these animals and birds are administered as unctuous substances. [10–11]

The unctuous substances, enumerated above are those which are commonly used. Besides, there are other sources of unctuous substances like the oil of *nimba* (*Azadirachta indica* A. Juss.), etc.

Properties of Sesamum oil and castor oil :

सर्वेषां तैलजातानां तिलतैलं विशिष्यते ।
बलार्थे स्नेहने चाग्र्यमैरण्डं तु विरेचने ॥ १२ ॥

(कटूष्णं तैलमैरण्डं वातश्लेष्महरं गुरु ।
कषायस्वादुतिक्तैश्च योजितं पित्तहन्त्रपि ॥ १२ ॥)

Of all the varieties, oil of *tila* (*Sesamum indicum* Linn.) is the most efficacious for the purpose of strength and oleation; oil of *eraṇḍa* (*Ricinus communis* Linn.) for purgation. Castor oil is *kaṭu* (pungent), hot, alleviator of *vāta* and *kapha* and heavy. When mixed up with drugs possessing astringent, sweet and bitter tastes, it alleviates *pitta* also. [12]

Etymologically speaking, the word *'taila'* means only oil extracted from *tila* (*Sesamum indicum* Linn.), but by convention, the term is used to denote all varieties of oils in view of similar method of extraction and properties—cf. *Suśruta : Sūtra* 45 : 130.

Types of unctuous substances :

सर्पिस्तैलं वसा मज्जा सर्वस्नेहोत्तमा मताः ।
एषु चैवोत्तमं सर्पिः संस्कारस्यानुवर्तनात् ॥ १३ ॥

Ghee, oil, muscle fat and bone marrow are the best unctuous substances of all. Amongst them ghee is the unctuous substance par-excellence because of its power to assimilate effectively the properties of other substances. [13]

Of all the unctuous substances like curd, milk, etc. ghee, oil, muscle fat and bone marrow are the most important ones because of the excellence in their unctuous qualities. Then again, ghee is the unctuous substance par-excellence. This is because, over and above the excellence in its unctuous qualities, ghee has a remarkable property to assimilate the properties of other substances when added to it. In other words, ghee has the capacity to transform itself so as to imbibe all the qualities of the substances added to it. This assimilating property is not so prominent in other unctuous substances like oil, etc.—cf. *Nidāna* 1 : 39. It is particularly significant that ghee does not give up its own properties even if it is mixed up with substances possessing other properties. With its own qualities intact, it has the capacity to transform itself so as to inbibe the qualities of substances added to it. As it has been said, "Ghee alleviates the *vāta* due to its unctuous quality and *pitta* due to its sweetness and coolness. Even though, *kapha* possesses qualities (like sweetness, coldness, unctuousness, etc.) homologous with ghee, the latter when mixed up with drugs possessing opposite qualities, alleviates the former.

In spite of the fact that ghee transforms itself so as to imbibe roughness and hotness of *citraka* (*Plumbago zeylanica* Linn.) added to it, it

has the capacity to maintain its own qualities like unctuousness and coldness. So, even if drugs possessing altogether contradictory qualities are added to it, it does not give up, its primary quality of unctuousness. Secondary qualities like coldness, etc. might of course sometimes be overcome by substances of contradictory qualities when added to it.

Others hold the view that assimilation of the properties of other drugs is complete only when the substance which assimilates the properties of others gives up its own qualities altogether. Judged from this angle, oil is the best unctuous substance in the sense that it does not only assimilate the substance added to it but also it foregoes its own properties. That is why for the alleviation of bodily heat during fever, oil mixed up with substances having cooling property like *candana* (*Santalum album* Linn.) is prescribed—of. *Cikitsā* 3 : 258. Even though, oil itself is hot, when mixed up with drugs possessing cooling properties, it imbibes the cooling property in place of its own heating property. This radical transformation of qualities is not possible in ghee as explained above.

Properties of ghee :

घृतं पित्तानिलहरं रसशुक्रौजसां हितम्।
निर्वापणं मृदुकरं स्वरवर्णप्रसादनम्॥ १४॥

Ghee alleviates *pitta* and *vāta*, it is conducive to *rasadhātu*, *śukradhātu* (semen) and *ojas*. It has cooling and softening effect upon the body. It adds to the clarity of the voice and complexion. [14]

Properties of oils :

मारुतघ्नं न च श्लेष्मवर्धनं बलवर्धनम्।
त्वच्यमुष्णं स्थिरकरं तैलं योनिविशोधनम्॥ १५॥

Oil alleviates *vāta*. It does not, however, aggravate *kapha*. It promotes bodily strength. It is beneficial for the skin. It is hot, stabiliser and it controls the morbidity of the female genital organs. [15]

Properties of muscle fat :

विद्धभग्नाहतभ्रष्टयोनिकर्णशिरोरुजि।
पौरुषोपचये स्नेहे व्यायामे चेष्यते वसा॥ १६॥

The (muscle) fat is prescribed for the treatment of injury, fracture, trauma, prolapse uterus, earache and headache. It enhances the virility of a person. It helps in oleation and it is useful for those who practise physical exercises. [16]

Properties of bone marrow :

बलशुक्ररसश्लेष्ममेदोमज्जविवर्धनः ।
मज्जा विशेषतोऽस्थ्नां च बलकृत् स्नेहने हितः ॥ १७ ॥

The (bone) marrow enhances, strength, *śukra (semen)*, *rasadhātu, kapha, medodhātu* (fat) and *majjā* (marrow). It adds to the physical strength, specially of the bones and is useful for oleation. [17]

Seasonal indications for different types of unctuous substances :

सर्पिः शरदि पातव्यं वसा मज्जा च माधवे ।
तैलं प्रावृषि नात्युष्णशीते स्नेहं पिबेन्नरः ॥ १८ ॥

Ghee is to be taken in autumn *(śarat)*, (muscle) fat and (bone) marrow in the month of *Vaiśākha* (April-may) and oil during the rainy *(prāvṛt)* season. One should not take any of the unctuous substances when it is extremely hot or cold. [18]

Ghee is to be taken during the autumn because *pitta* gets aggravated in this season and ghee alone (of all the unctuous substances) is an antidote for *pitta*. The muscle fat and marrow are neither too hot nor too cold. Ghee alleviates *pitta* due to its coldness, *taila* alleviates *vāta* and *kapha* due to hotness. The muscle fat and marrow being neither hot nor cold, their capacity to alleviate the *doṣas* is of mediocre type. As it will be said, "Oil, muscle fat, marrow and ghee are useful in order of priority in so far as the alleviation of *vāta* and *kapha* is concerned. For alleviating *pitta*, they are useful in order of posteriority. It will be seen that in both these cases, muscle fat and marrow occupy mediocre position– cf. *Vimāna* 8 : 150. Being themselves neither too hot nor too cold, the *anupānas* prescribed alongwith them are also neither too hot nor too cold.—cf. *Sūtra* 27 : 295. So they are prescribed for use in the month of *Vaiśākha* when the bodily strength and *dhātus* undergo diminishing process and the season is neither too hot nor too cold. They are useful because their hotness and coldness are of moderate nature and they are conducive to the enhancement of strength and *dhātus*. *Caitra* (March-April) even though having a moderate temperature is not the proper month for oleation therapy because *kapha* predominates during this time.

It is true, oleation therapy is not to be applied or administered when it is too hot or too cold. But it does not apply to patients suffering from acute diseases. In such cases, oleation therapy is prescribed even if it is too hot or too cold.

Time for the administration of fats :

वातपित्ताधिको रात्रावुष्णे चापि पिबेन्नरः ।
श्लेष्माधिको दिवा शीते पिबेच्चामलभास्करे ॥ १९ ॥

In the event of the vitiation of *vāta* and or *pitta,* and during the summer in general, oleation therapy should be administered in the evening. When the *kapha* is vitiated and in the winter in general, this therapy is to be administered in the mid-day. [19]

Vitiation of *kapha* in the above passage includes even such cases which are accompanied by the vitiation of *vāta* and *pitta* as well. So even the patients, suffering from the diseases where both *vāta* and *kapha* or *pitta* and *kapha* are vitiated, are required to be administered oleation therapy during the day time—cf. *Suśruta* : Cikitsā—31 : 22.

Complications of untimely administration of fats :

अत्युष्णे वा दिवा पीतो वातपित्ताधिकेन वा ।
मूर्च्छां पिपासामुन्मादं कामलां वा समीरयेत् ॥ २० ॥
शीते रात्रौ पिबन् स्नेहं नरः श्लेष्माधिकोऽपि वा ।
आनाहमरुचिं शूलं पाण्डुतां वा समृच्छति ॥ २१ ॥

If oleation therapy is administered during the day time in summer or to patients suffering from diseases dominated by the vitiation of *vāta* or *pitta,* this may cause fainting, thirst, insanity or jaundice.

If one suffering from diseases dominated by the vitiation of *kapha* or any patient suffering from a disease during the course of the winter, is administered this therapy in the evening, he would fall a victim of *ānāha* (constipation), anorexia, colic pain and anaemia. [20–21]

The seriousness or otherwise of these complications enumerated above, would depend upon the combination of the prohibited timings and the vitiation of the *doṣas* causing the concerned diseases. For example, if a person suffering from an acute disease dominated by the vitiation of *kapha* is administered oleation therapy in the evening during the winter, his susceptibility to *ānāha* (constipation), etc. would be of the most serious type.

Anupāna for unctuous substances :

जलमुष्णं घृते पेयं यूषस्तैलेऽनु शस्यते ।
वसामज्ज्ञोस्तु मण्डः स्यात् सर्वेषूष्णमथाम्बु वा ॥ २२ ॥

Ghee is to be taken with the *anupāna* of hot water, oil with that of *yūṣa* (vegetable soup), muscle fat and bone marrow with that of *maṇḍa* (thin gruel). Or all these unctuous substances may be taken with the *anupāna* of hot water. [22]

The dosage of *anupāna* may be determined according to the efficacy of the drugs concerned or according to the pharmaceutical process involved or the conventions set up by the experienced physicians.

Twenty four recipes of oils and fats :

ओदनश्च विलेपी च रसो मांसं पयो दधि ।
यवागूः सूपशाकौ च यूषः काम्बलिकः खडः ॥ २३ ॥
सक्तवस्तिलपिष्टं च मद्यं लेहास्तथैव च ।
भक्ष्यमभ्यञ्जनं बस्तिस्तथा चोत्तरबस्तयः ॥ २४ ॥
गण्डूषः कर्णतैलं च नस्तःकर्णाक्षितर्पणम् ।
चतुर्विंशतिरित्येताः स्नेहस्य प्रविचारणाः ॥ २५ ॥

The following are the twenty four forms of preparation of unctuous substances ;—(1) *odana* (porridge), (2) *vilepin* (a type of gruel prepared with four times of water), (3) *rasa* (meat soup), (4) meat, (5) milk, (6) curd, (7) *yavāgu* (a type of gruel prepared with six times of water), (8) pulse, (9) curry, (10) vegetable soup, (11) *kāmbalika* (sour milk mixed with whay and vinegar MW), (12) *khada* (butter milk boiled with acid vegetables and spices MW.), (13) *saktu* (roasted grain flour), (14) pastry prepared of *tila (Sesamum indicum* Linn.), (15) liquor, (16) linctus, (17) *bhakṣya* (food involving mastication in intake MW.), (18) massage, (19) enema, (20) douche, (21) gargle, (22) ear drop, (23) inhalation, (24) preparations soothing to the ears and eyes. [23–25]

The twentyfour forms of preparation are enumerated in the above passage. Preparation of soup mixed up with vegetable leaves is known as *khaḍa*. *Kāmbalika* preparation is the one which is slightly sour in taste due to its mixing up with curd, salt, unctuous substance, *tila* (*Sesamum indicum* Linn.), etc. The soup well cooked and mixed up in butter milk with *kapittha* (*Feronia limonia* Swingle), *marīca* (*Piper*

nigrum Linn.), *ajājī* (*Cuminum cyminum* Linn.) and *citraka* (*Plumbago zeylanica* Linn.) is known as *khaḍa*. The same is known as *kāmbalika* if it is boiled with curd together with salt, unctuous substance, *tila* (*Sesamum indicum* Linn.) and *māṣa* (*Phaseolus radiatus* Linn.), and is acidic in taste.

Linctus is prepared by boiling an unctuous substance with sugar, etc. All these twenty four relate to the possible forms of preparation of unctuous substances.

Intake of simple (unmixed) unctuous substance in known as *'acchapeya'*. As regards *abhyañjana* form of preparation, it is also a product of unmixed unctuous substance. But it is used only externally and no internal administration is involved, thereby, it does not come in contact with *jāṭharāgni*, Thus it is not included under the category of *vicāraṇā*.

Importance of pure-fat administration :

अच्छपेयस्तु यः स्नेहो न तामाहुर्विचारणाम् ।
स्नेहस्य स भिषग्दृष्टः कल्पः प्राथमकल्पिकः ॥ २६ ॥

Intake of simple (unmixed) unctuous substance is not included under the category of *vicāraṇā* (because on preparation as such is involved therein). This intake of simple (unmixed) unctuous substance is regarded by physicians as the best oleation therapy. [26]

Classification of fat preparations :

रसैश्चोपहितः स्नेहः समासव्यासयोगिभिः ।
षड्भिस्त्रिषष्टिधा संख्यां प्राप्नोत्येकश्च केवलः ॥ २७ ॥
एवमेताश्चतुःषष्टिः स्नेहानां प्रविचारणा ।
ओकर्तुव्याधिपुरुषान् प्रयोज्या जानता भवेत् ॥ २८ ॥

Unctuous preparetions are of sixty three types depending on their association with the drugs having six rasas (tastes) in isolation or variant combination. Together with the simple (unmixed) ones, these substances are of sixty four types. A physician, conversant with the habit, seasons, diseases and individual requirements should accordingly administer these sixty four types of preparations of unctuous substances. [27–28]

The sixtyfour types of preparation, mentioned above, do not include *acchapeya*, that is, intake of simple unmixed substance. Only massage, etc. come under this category.

Not that all these preparations are to be administered everywhere. Specific preparations are to be administerd according to the requirements of individual patients with due regard to their habits, the season in which a disease has occured and his nature, age, strength and habit.

Dose schedule for fat administration :

अहोरात्रमहः कृत्स्नमर्धाहं च प्रतीक्षते ।
प्रधाना मध्यमा ह्रस्वा स्नेहमात्रा जरां प्रति ॥ २९ ॥
इति तिस्रः समुद्दिष्टा मात्राः स्नेहस्य मानतः ।
तासां प्रयोगान् वक्ष्यामि पुरुषं पुरुषं प्रति ॥ ३० ॥
प्रभूतस्नेहनित्या ये क्षुत्पिपासासहा नराः ।
पावकश्चोत्तमबलो येषां ये चोत्तमा बले ॥ ३१ ॥
गुल्मिनः सर्पदष्टाश्च विसर्पोपहताश्च ये ।
उन्मत्ताः कृच्छ्रमूत्राश्च गाढवर्चस एव च ॥ ३२ ॥
पिबेयुरुत्तमां मात्रां तस्याः पाने गुणाञ्छृणु ।
विकाराञ्छमयत्येषा शीघ्रं सम्यक्प्रयोजिता ॥ ३३ ॥
दोषानुकर्षिणी मात्रा सर्वमार्गानुसारिणी ।
बल्या पुनर्नवकरी शरीरेन्द्रियचेतसाम् ॥ ३४ ॥
अरुष्कस्फोटपिडकाकण्डूपामाभिरर्दिताः ।
कुष्ठिनश्च प्रमीढाश्च वातशोणितिकाश्च ये ॥ ३५ ॥
नातिबह्वाशिनश्चैव मृदुकोष्ठास्तथैव च ।
पिबेयुर्मध्यमां मात्रां मध्यमाश्चापि ये बले ॥ ३६ ॥
मात्रैषा मन्दविभ्रंशा न चातिबलहारिणी ।
सुखेन च स्नेहयति शोधनार्थे च युज्यते ॥ ३७ ॥
ये तु वृद्धाश्च बालाश्च सुकुमाराः सुखोचिताः ।
रिक्तकोष्ठत्वमहितं येषां मन्दाग्नयश्च ये ॥ ३८ ॥
ज्वरातीसारकासाश्च येषां चिरसमुत्थिताः ।
स्नेहमात्रां पिबेयुस्ते ह्रस्वां ये चावरा बले ॥ ३९ ॥
परिहारे सुखा चैषा मात्रा स्नेहनबृंहणी ।
वृष्या बल्या निराबाधा चिरं चाप्यनुवर्तते ॥ ४० ॥

The dosage of the oleation therapy is of three types, depending upon the time taken for its digestion. The dose of unctuous substance that requires 24 hours for its digestion is of the first type (superior). The one requiring the whole day is of the second type (moderate) and the one requiring six hours only is of the third type (inferior).

We shall now explain their administration according to the individual needs. Those who are in the habit of taking adequate quantity of unctuous substance and have resistance to hunger and thirst, whose power of digestion is strong enough, those who are themselves very strong, those suffering from *gulma* (abdominal tumour), snake bite, *visarpa* (skin diseases characterised by an acute spread), insanity, dysuria, hard stool should use the first (that is superior) type of dose of oleation therapy.

The following are the effects of its intake. If properly administered. it alleviates all ailments instantaneously; it eliminates the *doṣas*, it pervades all the systems of the body; it strengthens and rejuvenates the body, sense organs and mind.

Those suffering from eruptions, boils, pimples, itching, papules, obstinate skin diseases including leprosy, obstinate urinary disorders and gouts *(vātaśoṇita);* those who cannot eat much, those who are of laxed bowels and those with moderate strength are advised to take this therapy in its second (that is moderate) type of dose. The oleation therapy, in this dosage, does not create much of complications nor does it affect the strength too much. It oleates comfortably and is used for purgation.

The old, the children, those with tender health, those who have been brought up in luxury, those for whom evacuation of bowel is not good, those whose power of digestion is weak, those who are chronic patients of fever, diarrhoea and cough, and those who are very weak, are advised to use oleation therapy in its third (inferior) type of dosage. This requires the least precautions; this helps oleation, nourishment, thus stimulates libido and gives strength. This is least harmful and can be continuously administered for a long time. [29–40]

The classification of the oleation therapy is based on the period of digestion of the unctuous substance. If it requires, for digestion, one full day and night (or twenty four hours) or even a part of the day and full night then this is to be regarded as the first (superior) type of dose. Similarly if it requires a full day for digestion, it is to be regarded as the second (moderate) type of dose. The third (inferior) type of dose requires helf a day for getting digested.

During the intake of the first (superior) type of dose, the patient is required to observe complete fasting. That is why, only persons who can stand hunger and thirst are eligible for the first (superior) type of dose of oleation therapy.

If the dosage of oleation therapy of first (superior) type is not properly administered, it might lead to very serious complications. If properly administered, the therapy in this dose is exceedingly helpful in eliminating all *doṣas* and as such is rejuvenator of the body, senses and the mind.

The oleation therapy in the first (superior) type of dose is to be administered only for the alleviation of *doṣas* and not for their elimination; hence, it should not be administered as a part of the *pañcakarma* therapy (five specific therapies for the elimination of *doṣas*).

Indications for the administration of ghee :

वातपित्तप्रकृतयो वातपित्तविकारिणः ।
चक्षुःकामाः क्षताः क्षीणा वृद्धा बालास्तथाऽबलाः ॥ ४१ ॥
आयुःप्रकर्षकामाश्च बलवर्णस्वरार्थिनः ।
पुष्टिकामाः प्रजाकामाः सौकुमार्यार्थिनश्च ये ॥ ४२ ॥
दीप्त्योजःस्मृतिमेधाग्निबुद्धीन्द्रियबलार्थिनः ।
पिबेयुः सर्पिरार्ताश्च दाहशस्त्रविषाग्निभिः ॥ ४३ ॥

Intake of ghee is prescribed for those whose bodily constitution is dominated by *vāta* and *pitta,* who is suffering from diseases due to the vitiation of *vāta* and *pitta,* those desirous of good eye sight, those suffering from phthisis and consumption, the old, children, the weak, those desirous of longevity, those desirous of strength, good complexion, voice, nourishment, progeny, tenderness (of the body), lustre, *ojas,* memory, intelligence, power of digestion, wisdom, proper functioning of sense organs and those afflicted with injuries due to burns, by weapens, poisons and fire. [41–43]

Persons suffering from the diseases due to the vitiation of *vāta* and *pitta* are generally of *vātika* and *paittika* type in their physical constitution. Thus, apparently there was no necessity of categorizing those suffering from diseases due to the vitiation of *vāta* and *pitta* as distinct from those of *vātika* and *paittika* constitution. But this has been done with a definite purpose in view. Intake of ghee is prescribed for those of *vātika* and *paittika* constitution even if they are suffering from diseases due to slight vitiation of *kapha*.

Indications for the administration of oils :

प्रवृद्धश्लेष्ममेदस्काश्चलस्थूलगलोदराः ।
वातव्याधिभिराविष्टा वातप्रकृतयश्च ये ॥ ४४ ॥

बलं तनुत्वं लघुतां दृढतां स्थिरगात्रताम् ।
स्निग्धश्लक्ष्णतनुत्वक्तां ये च काङ्क्षन्ति देहिनः ॥ ४५ ॥

कृमिकोष्ठाः क्रूरकोष्ठास्तथा नाडीभिरर्दिताः ।
पिबेयुः शीतले काले तैलं तैलोचिताश्च ये ॥ ४६ ॥

Intake of oil is prescribed even in the winter for those who are having *kapha* and *medas* in excess, whose throat and abdomen are loose but plumpy, those suffering from diseases due to the vitiation of *vāta* and those of *vātika* constitution, those desirous of strength, slimness, lightness, sturdiness, steadiness (of the body), tenderness and smoothness of the skin, those having worms and other infection in their bowels, those having costive bowel, those afflicted with sinuses and those who are accustomed to the intäke of oil. [44–46]

Indications for the administration af muscle fat :

वातातपसहा ये च रूक्षा भाराध्वकर्शिताः ।
संशुष्करेतोरुधिरा निष्पीतकफमेदसः ॥ ४७ ॥

अस्थिसन्धिसिरास्नायुमर्मकोष्ठमहारुजः ।
बलवान्मारुतो येषां खानि चावृत्य तिष्ठति ॥ ४८ ॥

महच्चाग्निबलं येषां वसासात्म्याश्च ये नराः ।
तेषां स्नेहयितव्यानां वसापानं विधीयते ॥ ४९ ॥

Intake of muscle fat is prescribed for those who can stand the wind and the sun, those with roughness (in their skin), those who are emaciated due to the bearing of heavy loads or exertion from long walks, those with feeble semen and blood, those whose *kapha* and *medas* (fat) are below normal, those having excruciating pain, in bone joints, veins, ligaments, vital organs, *koṣṭha* (abdominal viscera), those whose channels of circulation are affected by strong *vāta*, those whose power of digestion is superb and those who are accustomed to the intake of fats. This is, however, to be administered only to such of the patients as are required to be given oleation therapy. [47–49]

Indications for the administration of Bone Marrow :

दीप्ताग्नयः क्लेशसहा घस्मराः स्नेहसेविनः ।
वातार्ताः क्रूरकोष्ठाश्च स्नेह्या मज्जानमाप्नुयुः ॥ ५० ॥
येभ्यो येभ्यो हितो यो यः स्नेहः स परिकीर्तितः ।

The intake of bone marrow is prescribed for those who have strong digestive power, those who can withstand stress and strain, a glutton, those accustomed to the intake of unctuous substances, those afflicted with *vāta* and those with costive bowel. This is, however, to be administered only to such patients who are required to be given oleation therapy.

Thus, the indications for different types of oleation therapy useful for different types of patients have been explained. [50]

Course for fat administration :

स्नेहनस्य प्रकर्षौ तु सप्तरात्रत्रिरात्रकौ ॥ ५१ ॥

The maximum and minimum periods for the administration of oleation therapy are seven and three nights respectively. [51]

The oleation therapy which is said to produce unctuousness instantaneously may also take three days to give the desired effect. If the oleation therapy is administered for more than seven days, the patient will get used to it and as such the therapy will cease to produce the desired effect—cf. *Siddhi* 1 : 7.

General indications for oleations therapy :

स्वेद्याः शोधयितव्याश्च रूक्षा वातविकारिणः ।
व्यायाममद्यस्त्रीनित्याः स्नेह्याः स्युर्ये च चिन्तकाः ॥ ५२ ॥

Oleation therapy in general is prescribed for those who are to be given fomentation or elimination therapy, those who have roughness in the skin, those suffering from diseases due to the vitiation of *vāta;* those who indulge in physical exercise, wine and women, and those who suffer from mental strain. [52]

Contra-indications for fat administration :

संशोधनादृते येषां रूक्षणं संप्रवक्ष्यते ।
न तेषां स्नेहनं शस्तमुत्सन्नकफमेदसाम् ॥ ५३ ॥
अभिष्यण्णाननगुदा नित्यमन्दाग्नयश्च ये ।
तृष्णामूर्च्छापरीताश्च गर्भिण्यस्तालुशोषिणः ॥ ५४ ॥

अन्नद्विषश्छर्दयन्तो जठरामगरार्दिताः ।
दुर्बलाश्च प्रतान्ताश्च स्नेहग्लाना मदातुराः ॥ ५५ ॥
न स्नेह्या वर्तमानेषु न नस्तोबस्तिकर्मसु ।
स्नेहपानात् प्रजायन्ते तेषां रोगाः सुदारुणाः ॥ ५६ ॥

Oleation therapy should not be administered to such of the patients as are eligible for *rūkṣaṇa* (drying) therapy except for the purpose of administering elimination therapy; also to those in whom *kapha* and *medas* (fat) are aggravated, those in whose cases the aggravated condition of *kapha* reflects itself in the form of mucus secretion from the mouth and anus, those whose power of digestion is continuously weak, those suffering from thirst and fainting, the pregnant women, those whose palate gets dried up, those having aversion to food, those suffering from vomiting, abdominal diseases, diseases due to improper digestion as well as metabolism, those afflicted with *gara* type of poison, the weak, emaciated, those having aversion to the intake of unctuous substances, those intoxicated and those being administered inhalation and enema therapies. If oleation therapy is administered to such persons, they are likely to fall victims of disastrous complications. [53–56]

One of the functions of elimination therapy is to cause dryness in the body. When such a therapy is to be administered with a view to causing dryness in the body, then the oleation therapy automatically forms part thereof. But if dryness is caused by something else, oleation therapy does not come to the picture at all. The diseases where the *rūkṣaṇa* (drying) therapy is to be administered are enumerated in *Sūtra* 22 : 30.

Signs and Symptoms of incomplete oleation :

पुरीषं ग्रथितं रूक्षं वायुरप्रगुणो मृदुः ।
पक्ता खरत्वं रौक्ष्यं च गात्रस्यास्निग्धलक्षणम् ॥ ५७ ॥

Hard and dry stool, derangement of *vāyu*, weak digestive power, roughness and dryness of the skin—these are the signs of under oleation. [57]

Signs and Symptoms of Proper oleation :

वातानुलोम्यं दीप्तोऽग्निर्वर्चः स्निग्धमसंहतम् ।
मार्दवं स्निग्धता चाङ्गे स्निग्धानामुपजायते ॥ ५८ ॥

Evacuation of the flatus, good digestive power, unctuous and soft stool, tenderness and smoothness of the body—these are the signs of proper oleation. [58]

Signs and Symptoms of over oleation :

पाण्डुता गौरवं जाड्यं पुरीषस्याविपक्वता ।
तन्द्रीररुचिरुत्क्लेशः स्यादतिस्निग्धलक्षणम् ॥ ५९ ॥

Paleness, heaviness, stiffness, stool indicative of indigestion, drowsiness, anorexia, nausea are the signs of over oleation. [51]

Pre oleation management :

द्रवोष्णमनभिष्यन्दि भोज्यमन्नं प्रमाणतः ।
नातिस्निग्धमसंकीर्णं श्वः स्नेहं पातुमिच्छता ॥ ६० ॥
पिबेत् संशमनं स्नेहमन्नकाले प्रकाङ्क्षितः ।
शुद्ध्यर्थं पुनराहारे नैशे जीर्णे पिबेन्नरः ॥ ६१ ॥

A day preceding to the administration of oleation therapy, one should take food in proper quantity. The food should be liquid, hot and *anabhiṣyandi* (that does not obstruct the channel of circulation). It should neither be too unctuous nor a mixture of two opposite qualities (hot and cold).

When hungry, one should take alleviation *(saṁśamana)* type of oleation therapy during lunch hours. As regards the elimination *(saṁśodhana)* type of oleation therapy, it should be administered when the food taken in the preceding night has been well digested. [60–61]

Elimination type of oleation therapy is to be administered in the morning hours when the food taken in the preceding night is well digested. The alleviation type is to be administered during lunch hours when the patient is having a good appetite.

The main object behind the elimination therapy is to excite the *doṣas* in the body. The alleviation type of the therapy, on the other hand, suppresses the *doṣas*. So if the alleviation type of oleation therapy is administered in the morning when there is no intensity of appetite, the unctuous substance will not get digested and it will adhere to the lumen of the intestine. This will excite the *doṣas*, rather than suppress them. Therefore, alleviation type of oleation therapy should be administered

when there is a good appetite, that is during lunch hours. This is however the general rule—vide *śloka* 19 of this chapter for exceptions.

Management during oleation :

उष्णोदकोपचारी स्याद्ब्रह्मचारी क्षपाशयः ।
शकृन्मूत्रानिलोद्गारानुदीर्णांश्च न धारयेत् ॥ ६२ ॥
व्यायाममुच्चैर्वचनं क्रोधशोकौ हिमातपौ ।
वर्जयेदप्रवातं च सेवेत शयनासनम् ॥ ६३ ॥
स्नेहं पीत्वा नरः स्नेहं प्रतिभुञ्जान एव च ।
स्नेहमिथ्योपचाराद्धि जायन्ते दारुणा गदाः ॥ ६४ ॥

While under the oleation therapy, one should use hot water, observe *brahmacarya,* one should not sleep during day time nor one should suppress urges for motion, urination, flatus, eructation, etc., one should avoid physical exercise, loud speech, anger, anxiety, cold and sun, and one should lie down or sit in a place well protected from the wind. Even after the completion of the course of oleation therapy one might be required to take some more unctuous substance of homologous qualities, he should also observe all these regimen.

Adoption of wrong regimen during the course of oleation therapy is bound to result in serious complications. [62–64]

What are the wholesome and unwholesome regimen during the course of oleation therapy and thereafter—these are the two points explained in the above verses. During the course of oleation therapy, one has to follow the regimen as prescribed in verses 62 and 63. All of them are to be continued for some time even after the completion of the course.

Therapeutic test for the diagnosis of laxed bowel :

मृदुकोष्ठस्त्रिरात्रेण स्निह्यत्यच्छोपसेवया ।
स्निह्यति क्रूरकोष्ठस्तु सप्तरात्रेण मानवः ॥ ६५ ॥
गुडमिक्षुरसं मस्तु क्षीरमुल्लोडितं दधि ।
पायसं कृशरां सर्पिः काश्मर्यत्रिफलारसम् ॥ ६६ ॥
द्राक्षारसं पीलुरसं जलमुष्णमथापि वा ।
मद्यं वा तरुणं पीत्वा मृदुकोष्ठो विरिच्यते ॥ ६७ ॥
विरेचयन्ति नैतानि क्रूरकोष्ठं कदाचन ।
भवति क्रूरकोष्ठस्य ग्रहण्यत्युल्बणानिला ॥ ६८ ॥
उदीर्णपित्ताऽल्पकफा ग्रहणी मन्दमारुता ।
मृदुकोष्ठस्य तस्मात् स सुविरेच्यो नरः स्मृतः ॥ ६९ ॥

A person with laxed bowel, is properly oleated by taking unctuous substance for three consecutive nights and one with costive bowels for seven consecutive nights.

Sugar candy, sugarcane juice, *mastu* (whey), milk, cream from the curd, curd, *pāyasa* (milk prepration), gruel made from *tila* (*Sesamum indicum* Linn.), rice and *māṣa* (*Phoseslus radiatus* Linn.), ghee, juice of *kāśmarya* (*Gmelina arborea* Linn), *harītakī* (*Terminalia chebula* Linn.), *āmalakī* (*Emblica officinalis* Gaertn.), *bibhītaka* (*Terminalia belerica* Roxb.), *drākṣā* (*Vitis vinifera* Linn.) and *pīlu* (*Salvadora persica* Linn.), even hot water or fresh wine—in take of any of these serves as a purgative for those with laxed bowel. But these can not produce purgative effect for those with costive bowel because their *grahaṇī* (duodenum including small intestine) is too much dominated by *vāta*. Purgation is easy for those with laxed bowel, because their *grahaṇī* is dominated by *pitta* and is least affected by *kapha* and *vāta*. [65–69]

Purgation in the cases of those with costive bowel is very difficult because the *vāta* belonging to the *grahaṇī* (duodenum including small intestine) serves as an obstacle in the purgative nature of sugar candy, etc. The process of purgation on the other hand is easier for those with laxed bowel, because their duodenum and intestine are least affected by *vāta* or even *kapha* which serve as obstacle in purgation. In these cases purgation is rather facilited by the domination of *pitta* which is conducive to the act of purgation. So any one of the drugs like sugar candy, etc. enumerated above, provides an easy purgation for persons with laxed bowel.

Side reactions of oleation and its managenent :

उदीर्णपित्ता ग्रहणी यस्य चाग्निबलं महत्।
भस्मीभवति तस्याशु स्नेहः पीतोऽग्नितेजसा ॥ ७० ॥
स जग्ध्वा स्नेहमात्रां तामोजः प्रक्षारयन् बली।
स्नेहाग्निरुत्तमां तृष्णां सोपसर्गामुदीरयेत् ॥ ७१ ॥
नालं स्नेहसमृद्धस्य शमायान्नं सुगुर्वपि।
स चेत् सुशीतं सलिलं नासादयति दह्यते।
यथैवाशीविषः कक्षमध्यगः स्वविषाग्निना ॥ ७२ ॥
अजीर्णे यदि तु स्नेहे तृष्णा स्याच्छर्दयेद्भिषक्।
शीतोदकं पुनः पीत्वा भुक्त्वा रूक्षान्नमुल्लिखेत् ॥ ७३ ॥
न सर्पिः केवलं पित्ते पेयं सामे विशेषतः।
सर्वं ह्यनुरञ्जेद्देहं हत्वा संज्ञां च मारयेत् ॥ ७४ ॥

तन्द्रा सोत्क्लेश आनाहो ज्वरः स्तम्भो विसंज्ञता ।
कुष्ठानि कण्डूः पाण्डुत्वं शोफार्शांस्यरुचिस्तृषा ॥ ७५ ॥
जठरं ग्रहणीदोषः स्तैमित्यं वाक्यनिग्रहः ।
शूलमामप्रदोषाश्च जायन्ते स्नेहविभ्रमात् ॥ ७६ ॥
तत्रात्युल्लेखनं शस्तं स्वेदः कालप्रतीक्षणम् ।
प्रति प्रति व्याधिबलं बुद्ध्वा स्रंसनमेव च ॥ ७७ ॥
तक्रारिष्टप्रयोगश्च रूक्षपानान्नसेवनम् ।
मूत्राणां त्रिफलायाश्च स्नेहव्यापत्तिभेषजम् ॥ ७८ ॥

Unctuous substances taken by a person having the domination of *pitta* in the *grahaṇī* (duodenum including small intestine) and having strong digestive power, gets digested (lit, burnt) quickly by virtue of the power of the digestive fire. Strong digestive fire, having consumed the heavy dose of unctuous substance displaces the *ojas* and aggravates the thirst with complications. Even very heavy food is not enough to satisfy the digestive fire excited by oleation. In the circumstances, unless he takes recourse to cold water, the patient may die (lit. be burnt to death) as a serpent lying in the midst of a heap of wood dies with the fire of its own poisonous breath.

If a patient gets thirst due to indigestion of the unctuous substance taken, the physician should administer emesis. The patient should again be given emesis after being given cold water and unctuous food.

Unmixed ghee should not be taken in the event of the domination of *pitta* specially when *pitta* is associated with *āma*. Ghee taken in this condition brings about paleness (Jaundice) in the body and may prove to be fatal by impairing the consciousness.

If oleation therapy is not administered properly, drowsiness, nausea, acute constipation, fever, stiffness, unconsciousness, obstinate skin diseases including leprosy, pruritus, paleness, oedema, piles, anorexia, thirst, obstinate abdominal diseases, diseases due to the malfunctioning of the intestine including duodenum, stillness, suppression of speech, colic pain and diseases due to improper digestion and metabolism will occur. In that case emesis, fomentation or fasting (till the previous intake of unctuous substance gets digested) is prescribed. Purgation

may also be administered with due regard to the strength of the disease depending on individual cases. Complications arising out of the inappropriate oleation may also be neutralised by the intake of *Takrāriṣṭa* (cf. *Cikitsā* 14 : 72–75.), ununctuous drink and food, urine, *harītakī* (*Terminalia chebula* Linn.), *āmalakī* (*Emblica officinalis* Gaertn.) and *bibhītaka* (*Terminalia belerica* Roxb.). [70–78]

Ojas is the essence of all the *dhātus* and is situated in the heart. Ghee is not to be taken while *pitta* accompanied with *āma* is dominant. Unmixed ghee is specially prohibited in all such cases. Ghee mixed with drugs having bitter taste might sometime help to neutralise the domination of *pitta* accompanied with *āma* by virtue of the digestive qualities of bitter drugs, etc. But the unmixed ghee would always be harmful in such cases. This applies to the intake of unctuous substance in general, that is to say no unctuous substance is to be taken during the domination of *pitta* accompanied with *āma*. Even, where intake of ghee is prescribed, ghee to be taken is required to be mixed up with the appropriate drugs.

अकाले चाहितश्चैव मात्रया न च योजितः ।
स्नेहो मिथ्योपचाराच्च व्यापद्येतातिसेवितः ॥ ७९ ॥

The oleation therapy gives rise to many complications, if it is administered at inappropriate times or is not taken in the proper dose or taken in excess or (even if taken properly but) followed by improper regimen. [79]

स्नेहात् प्रस्कन्दनं जन्तुस्त्रिरात्रोपरतः पिबेत् ।
स्नेहवद्द्रवमुष्णं च त्र्यहं भुक्त्वा रसौदनम् ॥ ८० ॥

Purgation is to be administered three days after the completion of the oleation therapy. During the interval of three days, the patient should take unctuous liquid and hot porridge together with meat juice. [80]

एकाहोपरतस्तद्वद्भुक्त्वा प्रच्छर्दनं पिबेत् ।

The enemis is to be administered one day after the completion of the oleation therapy. The food prescribed during this interval of one day is the same as indicated in the preceding verse.

स्यात्त्वसंशोधनार्थीये वृत्तिः स्नेहे विरिक्तवत् ॥ ८१ ॥

The regimen prescribed in connection with the purgation are

to be followed with regard to the alleviation type of oleation therapy also. [81]

The regimen in connection with the purgation therapy are as enumerated in *Sūtra* 15 : 17. All the prescriptions and prohibitions for purgation as well as emesis therapy are identical except that smoking is prescribed after emesis while it is prohibited after purgation. Smoking is also prohibited after oleation therapy in general—cf. *Sūtra* 5 : 43.

Indications for the administration of fat preparations :

स्नेहद्विषः स्नेहनित्या मृदुकोष्ठाश्च ये नराः।
क्लेशासहा मद्यनित्यास्तेषामिष्टा विचारणा ॥ ८२ ॥

Unctuous preparations (rather than pure unctuous substances) are to be prescribed for persons who have aversion for taking unctuous substance, those who are in the habit of regularly taking, unctuous substance, wine, those with laxed bowels and those who cannot resist to physical strain. [82]

लावतैत्तिरमायूरहांसवाराहकौक्कुटाः ।
गव्याजौरभ्रमात्स्याश्च रसाः स्युः स्नेहने हिताः ॥ ८३ ॥
यवकोलकुलत्थाश्च स्नेहाः सगुडशर्कराः।
दाडिमं दधि सव्योषं रससंयोगसंग्रहः ॥ ८४ ॥
स्नेहयन्ति तिलाः पूर्वं जग्धाः सस्नेहफाणिताः।
कृशराश्च बहुस्नेहास्तिलकाम्बलिकास्तथा ॥ ८५ ॥
फाणितं शृङ्गवेरं च तैलं च सुरया सह।
पिबेद्रूक्षो भृतैर्मांसैर्जीर्णेऽश्नीयाच्च भोजनम् ॥ ८६ ॥
तैलं सुराया मण्डेन वसां मज्जानमेव वा।
पिबन् सफाणितं क्षीरं नरः स्निह्यति वातिकः ॥ ८७ ॥
धारोष्णं स्नेहसंयुक्तं पीत्वा सशर्करं पयः।
नरः स्निह्यति पीत्वा वा सरं दध्नः सफाणितम् ॥ ८८ ॥
पाञ्चप्रसृतिकी पेया पायसो माषमिश्रकः।
क्षीरसिद्धो बहुस्नेहः स्नेहयेदचिरान्नरम् ॥ ८९ ॥
सर्पिस्तैलवसामज्जातण्डुलप्रसृतैः शृ(कृ)ता।
पाञ्चप्रसृतिकी पेया पेया स्नेहनमिच्छता ॥ ९० ॥
(शौकरो वा रसः स्निग्धः सर्पिर्लवणसंयुतः।
पीतो द्विर्वासरे यत्नात् स्नेहयेदचिरान्नरम् ॥ १ ॥)

The meat juice of *lāva* (common quail), *tittira* (black partridge), *mayūra* (peacock), *haṁsa* (swan), *varāha* (pig), *kukkuṭa* (red spur fowl), *go* (cow), *aja* (goat), *aurabhra* (wild sheep) and fish are useful in oleation.

The drugs required to be mixed up with meat juice are *yava* (barley), *kola* (*Zizyphus jujuba* Lam.), *kulattha* (*Dolichos biflorus* Linn.), sugar candy, crystal sugar, *dāḍima* (*Punica granatum* Linn.), curd, *śuṇṭhi* (*Zingiber officinale* Rosc.), *pippalī* (*Piper longum* Linn.) and *marica* (*Piper nigrum* Linn.).

If seeds of *tila* (*Sesamum indicum* Linn.) together with unctuous substances, *phāṇita* (a preparation of sugar cane), *kṛśara* (a type of gruel) added with sufficient quantity of unctuous substance and *kāmbalika* (sour milk mixed with whey and vinegar MW.) prepared with sesammum-seed, are taken before meals, they are useful in oleation.

One having dryness should take *phāṇita* (a preparation of sugar cane), juice of *śṛṅgavera* (*Zingiber officinale* Rosc.), and oil together with wine. After they have been digested he should take his meal with minced meat.

A person with *vātika* constitution can be oleated by taking oil, together with the upper portion of wine, muscle fat, marrow, milk and *phāṇita* (a preparation of sugar cane).

One gets oleated by taking warm milk fresh from the cow mixed up with sugar and unctuous substance or cream of the curd along with *phāṇita*. *Pañcaprasṛtikī* type of gruel *prepared* with milk and *māṣa* (*Phaseolus radiatus* Linn.) and added with unctuous substance in sufficient quantity oleates immediately.

Pañcaprasṛtikīpeyā is prepared of ghee, oil, muscle fat, marrow and rice—*prasṛta* (96 g.) of each. This is prescribed for one in need of oleation therapy.

Juice of pork made unctuous by adding ghee and salt, if taken properly twice a day oleates immediately. [83–90]

Specific Contra-Indications of substances used in oleation Therapy :

ग्राम्यानूपौदकं मांसं गुडं दधि पयस्तिलान् ।
कुष्ठी शोथी प्रमेही च स्नेहने न प्रयोजयेत् ॥ ९१ ॥
स्नेहैर्यथार्हं तान् सिद्धैः स्नेहयेदविकारिभिः ।
पिप्पलीभिर्हरीतक्या सिद्धैस्त्रिफलयाऽपि वा ॥ ९२ ॥
द्राक्षामलकयूषाभ्यां दध्ना चाम्लेन साधयेत् ।
व्योषगर्भं भिषक् स्नेहं पीत्वा स्निह्यति तं नरः ॥ ९३ ॥

यवकोलकुलत्थानां रसाः क्षारः सुरा दधि।
क्षीरसर्पिश्च तत् सिद्धं स्नेहनीयं घृतोत्तमम् ॥ ९४ ॥

One suffering from obstinate skin diseases including leprosy, oedema and obstinate urinary disorders should not use meat juice of domesticated, marshy and aquatic animals, sugar candy, curd, milk and sesammum seeds. If necessary, such patients should be oleated by means of ghee duly prepared with therapeutically useful drugs or with *pippalī* (*Piper longum* Linn.), *harītakī* (*Terminalia Chebula* Linn.) and *triphalā* (*Terminalia chebula* Linn., *Emblica officinalis* Gaertn. and *Terminalia belerica* Roxb.).

A physician should prepare unctuous drink with the juice of *drākṣā* (*Vitis vinifera* Linn.) and *āmalakī* (*Emblica officinalis* Gaertn.), sour curd, *śuṇṭhi* (*Zingiber officinale* Rosc.), *pippalī* (*Piper longum* Linn.) and *marica* (*Piper nigrum* Linn.). By taking this, one gets oleated.

The medicated ghee best suited for the purpose of oleation therapy is to be prepared with the decoction of *yava* (barley), *kola* (*Zizyphus jujuba* Lam.), *kulattha* (*Dolichos biflorus* Linn.), alkalies, wine, curd and ghee prepared out of milk. [91–94]

Oleation therapy in genital disorders :

तैलमज्जवसासर्पिर्बदरत्रिफलारसैः।
योनिशुक्रप्रदोषेषु साधयित्वा प्रयोजयेत् ॥ ९५ ॥

Therapeutic preparation for oleation in the treatment of diseases of the female genital tract and semen is to be made with oil, marrow, muscle fat, ghee and the decoction of *badara* (*Zizyphus jujuba* Lam.), *harītakī* (*Terminalia chebula* Linn.), *āmalakī* (*Emblica officinalis* Gaertn.) and *bibhītaka* (*Terminalia belerica* Roxb.). [95]

Simile regarding the effect of quick oleation :

गृह्णात्यम्बु यथा वस्त्रं प्रस्रवत्यधिकं यथा।
यथाग्नि जीर्यति स्नेहस्तथा स्रवति चाधिकः ॥ ९६ ॥
यथा वाऽऽक्लेद्य मृत्पिण्डमासिक्तं त्वरया जलम्।
स्रवति स्रंसते स्नेहस्तथा त्वरितसेवितः ॥ ९७ ॥

As a cloth absorbs certain amount of water but oozes out the water in excess, so the oleation theraphy used just in pro-

portion with the digestive power gets digested (that is, it is ineffective for the purpose of oleation); it oleates only when it is administered in excess. Or as water poured on a clod of earth in quick succession oozes out after slightly saturating the latter, so, oleation therapy administered in quick succession in a day, goes waste without oleating properly. [96–97]

Role of common salt in oleation :

लवणोपहिताः स्नेहाः स्नेहयन्त्यचिरान्नरम् ।
तद्ध्यभिष्यन्द्यरूक्षं च सूक्ष्ममुष्णं व्यवायि च ॥ ९८ ॥

Unctuous drink prepared with salt oleates an individual instantaneously because salt is by nature *abhiṣyandi* (that obstructs the channel of circulation), unctuous, *sūkṣma* (that passes through subtle channels), hot, *vyavāyi* (which gets digested only after its absorption and pervasion in the whole body). [98]

Routine for the administration of differrent therapeutic measures :

स्नेहमग्रे प्रयुञ्जीत ततः स्वेदमनन्तरम् ।
स्नेहस्वेदोपपन्नस्य संशोधनमथेतरत् ॥ ९९ ॥

Oleation therapy is required to be administered first; then fomentation therapy is to be applied; finally elimination therapy is to be administered after the administration of oleation and fomentation. [99]

तत्र श्लोकः—

स्नेहाः स्नेहविधिः कृत्स्नव्यापत्सिद्धिः सभेषजा ।
यथाप्रश्नं भगवता व्याहृतं चान्द्रभागिना ॥ १०० ॥

To sum up :—Lord Punarvasu has described in response to the question, the various types of oleation, the procedure for oleation, all the complications arising out of this therapy and the preparations of various drugs useful for this therapy. [100]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते श्लोकस्थाने
स्नेहाध्यायो नाम त्रयोदशोऽध्यायः ॥ १३ ॥

Thus, ends the thirteenth Chapter on "Oleation" of *Sūtra* section of Agniveśa's work as redacted by Caraka.

C.K.→ breaking the mass ~~morbidity~~
O.P. liquifying the morbidity
Y.H.→ Stimulate the secretion from channel

CHAPTER XIV

चतुर्दशोऽध्यायः

अथातः स्वेदाध्यायं व्याख्यास्यामः ॥ १ ॥
इति ह स्माह भगवानात्रेयः ॥ २ ॥

We shall now expound the chapter on 'Fomentation'.

Thus, said Lord Ātreya. [1–2]

Oleation preceds fomentation. So the chapter on fomentation has followed the one on Oleation.

A simile regarding the effect of fomentation therapy :

अतः स्वेदाः प्रवक्ष्यन्ते यैर्यथावत्प्रयोजितैः ।
स्वेदसाध्याः प्रशाम्यन्ति गदा वातकफात्मकाः ॥ ३ ॥
स्नेहपूर्वं प्रयुक्तेन स्वेदेनावजितेऽनिले ।
पुरीषमूत्ररेतांसि न सज्जन्ति कथंचन ॥ ४ ॥
शुष्काण्यपि हि काष्ठानि स्नेहस्वेदोपपादनैः ।
नमयन्ति यथान्यायं किं पुनर्जीवतो नरान् ॥ ५ ॥

Now the different types of fomentation will be explained. If properly administered, they can cure such of the *vātika* and *ślaiṣmika* diseases as are curable by fomentation. If administered after oleation, fomentation brings *vāta* under control and thereby facilitates the elimination of faeces, urine and semen.

Even dry pieces of wood bend by means of oleation and fomentation, duly applied, then how living human beings (can not be benefitted). [3–5]

Fomentation is useful for all diseases caused by the the vitiation of *vāta* or *kapha*, or *vāta* and *kapha* both. It is not useful when vitiated *vāta* and or *kapha* are combined with *pitta* nor is it useful in cases like abdominal diseases (even if caused by *vāta* and / or *kapha*) which are not curable by fomentation therapy.

Specificity in fomentation :

रोगर्तुव्याधितापेक्षो नात्युष्णोऽतिमृदुर्न च ।
द्रव्यवान् कल्पितो देशे स्वेदः कार्यकरो मतः ॥ ६ ॥

Fomentation—neither too hot nor too mild–combined with proper drugs and applied with due regard to the diseases, the

Amit